

# *The* **CHRISTIAN BROADCASTER**

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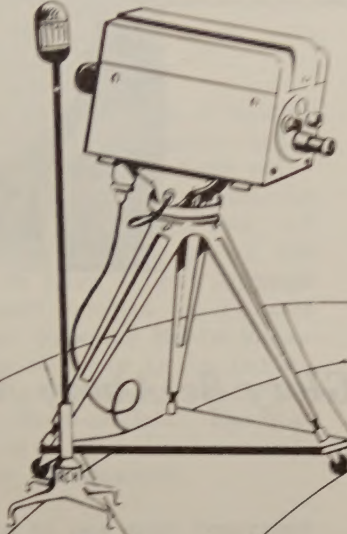


# The CHRISTIAN BROADCASTER

A QUARTERLY PUBLICATION

OF

THE WORLD COMMITTEE FOR  
CHRISTIAN BROADCASTING



EDITED BY:

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## THE BIBLE on the Air



RNS P

*“Let Thy Glory Be Above All the Earth”*

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# How Shall We Broadcast

## THE BIBLE?

Sigurd Lunde

The dissemination of the Word of God is a matter of first priority in religious radio and television. Christianity is a *book* religion. What we know of God and Christ and the Holy Spirit, of the real nature of man, of sin and salvation, of the Church, of the Kingdom of Heaven -- we know it all through the Bible. If we want people to become Christians, we have to promote Bible knowledge. If we want the nations to be influenced by Christian ethics, we have to do our share in spreading the Word of God. The dissemination of the Bible is a fundamental "must" to the Christian broadcaster.

My purpose here is to put some important questions, to suggest some possible answers and to invite you to share valuable experiences and practical ideas for Bible programs.

Most of you have read the article on "Broadcasting the Bible" by E. H. Robertson in the January-March issue of *The Christian Broadcaster*. As you know, Dr. Robertson has been in religious broadcasting for many years (with the British Broadcasting Company) and is now the study secretary for the United Bible Society, with his headquarters in Geneva. His article is excellent, and I want -- at the outset -- to quote a couple of paragraphs.

### Decisions to Be Made

"The first problem which faces a broadcaster," Dr. Robertson says, "is, of course, to make up his mind what message he really wishes to convey. He must decide how best to present it in the available medium and how best to adapt it to the audience to whom he wishes to speak. What is it in the Bible that we wish to convey?....In no sense can you say any program is a good program unless it actually achieves its purpose."

And later on: "Both radio and television still have to face the issue as to

whether they intend merely to have *good programs* or whether they intend to convey the full Bible message. It may be possible to do both, but certainly not every good or popular program conveys that full message."

Dr. Robertson's article does not explain in detail the contents of this "full message." But let us emphasize -- and now I am quoting J. M. Gettys -- "that we do not look upon Bible programs as an end in themselves. Far from it! The Bible is conceived as a primary means of winning converts to the Christian faith, of building up converts in our holy religion through the unfolding of vital, living truth. Our aim is to change the lives of the listeners, not through our own power but through the Holy Spirit."

### The Bible -- An Introduction

Julian R. Love says: "The mere *knowing* of the Bible may not produce an effective life. We are not transformed by the knowledge of a book but by fellowship with a person. The Bible is simply the tool to the knowledge of God in Christ. The Bible, especially the New Testament, fulfills its purpose by introducing us adequately to God in Christ. Unless the listeners learn to know and fellowship with Him, a knowledge of the Bible is more or less fruitless. Life in its richest meaning is the issue of such a fellowship. *This is Life eternal, that they should know Thee, the only true God, and him whom Thou didst send, even Jesus Christ.*"

The REV. MR. LUNDE is director of religious broadcasting for the Norwegian Broadcasting Company. His headquarters are in Oslo. "How Shall We Broadcast the Bible?" is a part of his address given on the occasion of a European Regional Conference of the World Committee for Christian Broadcasting -- held in Stockholm.



Only when this ultimate aim is clear, may we proceed to consider the different types of Bible programs and the ways of presenting them.

### The Bible as a Book

The first type is that which deals with the Bible as a book -- or as sixty-six books and letters. So, it is important to get people to know the history of these writings, the historic background, the authors, the development of the Old Testament canon and the New Testament canon. The results of historical, philological and theological research are fascinating material for many interesting programs. The finding of new manuscripts, the Scrolls of the Dead Sea caves, for instance, are very important events to many listeners. It is unfortunate that so few brilliant scholars are also good journalists. Most of them are not able to popularize their material. Meantime, the Christian broadcaster has to be very careful and see to it that this valuable content is presented in an interesting way. Too often, as far as the lay listener is concerned, it tends to be dull and dry.

Lectures, interviews and discussions are the most common types of radio programs in this category. For instance, last year the Norwegian translation of Werner Keller's famous book, "Und die Bibel hat doch recht," was published. It immediately caused a great discussion in the papers. Of course, a discussion like this ought also to be transferred to the studio. Many diverse theological points of view would be brought to the fore, though it is a serious question as to how far we should go in the dissemination of radical theological opinions. It takes a good deal of spiritual maturity to listen to theological discussions without losing one's confidence in the Word of God.

### The Bible Across the World

Another very important source of program material is a presentation of the history of the spreading of the Bible, through the years, among the nations of the world.

The Bible -- or parts of it -- has been translated into some twelve hundred languages and dialects. Many of these languages and dialects had not been written at all before excerpts of the Word of God were printed. Almost every new translation has been a result of many years of hard, thorough research work, together with an imposing patience and perseverance. The Bible societies are able to and willing to assist the Christian broadcaster with all information needed. They can

tell us of the difficulties of the translation work -- often of building a new written language -- then of the printing and distributing of the various books of the Bible, the entire New Testament, the entire Old Testament and the complete Bible. An adventure of great dimensions!

A couple of years ago we made a broadcast in Norway on the work of the Bible societies. Title -- *The Taking of the Bible to the Nations of the World*. And we used drama, interviews, music, two good voices, reading and narrative parts. In closing, before the last organ music, John 3:16 was read by representatives of the different Norwegian mission fields in the languages of these fields -- also in English, German and Norwegian.

Most listeners are completely ignorant of the imposing efforts which the churches of the world have made in order to provide hundreds of languages and dialects with a useful alphabet, a grammar, an orthography. They don't know anything of the wonderful work that has been done in teaching people to read. This enormous contribution to the cultural life of the world is too important to be forgotten. We -- as Christian broadcasters -- are obliged to inform our listeners of this dynamic Christian service to the nations. The material is interesting, captivating, inspiring and encouraging. It is sufficient for many programs.

### The Bible and Cultural Life

I have mentioned the cultural impact the translation of the Bible has had in many parts of the world. Let us now, as a third type of program potential, consider the impact the contents of the Bible have had on cultural life.

You can find the influence of the Bible in every phase of cultural life -- literature, music, fine arts, law, medicine, architecture, languages, philosophy. In Norwegian radio we have had a series of lecture programs on the influence of the Bible in these different areas of cultural life. It is amazing how biblical thoughts, symbols, history, language and the like have inspired artists, composers, authors, philosophers, politicians. If we are able to show our listeners this remarkable impact on cultural life, they will better understand the need of Bible knowledge.

I must not overlook psychology -- the understanding of the human mind, the influence of the Bible on man's everyday life, his thinking, his judging, his pattern of behav-



ior. If you want to understand people, you must know the Bible. Almost everybody belonging to the Western civilization has a trade-mark on his skull: "Made in a Christian country." That is, he has been influenced -- in a positive or negative way -- by the Bible. In my opinion this is important. We have a real chance of helping people to see to what a great extent knowledge of the Word of God is needed.

There are many possibilities as to formats for presenting the material of this third program group: lectures, interviews, discussions, feature programs, musical performances (with a commentary), excerpts from famous dramas, operas, books. It is self-evident that here is a rich source of good ideas for television. Think of the many possibilities for showing the biblical impact on all kinds of fine arts --- painting, sculpture, architecture and the others.



The Bible "in Action"

We now come to the fourth possibility for Bible programs: programs where the Bible itself is "in action" -- read, dramatized or preached.

Every Christian service includes a Scripture reading, as a medium of promoting the Word of God. In many services, however, the reading is so poor that these parts of the broadcast have to be looked upon as virtually dead -- or, still worse, repulsive, irritating. Let me, therefore, underline the importance of helping the radio pastors to see the dangers of bad reading, and to acquaint themselves with the ways to improve.

I must also add a couple of sentences on sermons. Our preachers have the opportunity of making the Word of God dear to the listener. How do they succeed in doing so? Certainly, many of them adhere to the Bible throughout the entire sermon. Some of them preach their own self-made messages, their private philosophies of life. And the better orators they are, the worse the effect! There are sermons leading the listeners *into* the Bible, awakening the interest in the biblical message of sin and salvation. There are others leading the listeners *away from* the Bible, to the various kinds of humanism, moralism and to-be-good-ism, making them feel comfortable and safe in the old way of life, without any feeling of need of conversion and salvation. If we want to promote true Bible knowledge, we have to be very careful in choosing the right preachers for our programs.

But here we must confine ourselves to specific Bible programs. Let us consider the simplest and most direct type: the Scripture-reading program.

#### Scripture Reading Must Be Good

I would like to draw your attention to the famous BBC program, *The Epilogue*. In this five-minute program you hear the Bible read by the foremost actors of the British Empire. Only the very few best of them are permitted to read the *Epilogue*. It is considered to be an honor. The English churches have always had a strong emphasis on Scripture reading, and on *good* Scripture reading. I must confess that our Norwegian churches have been so occupied with good sermons that the pastors -- the majority of them -- have never learned to read the Bible well. There is a tremendous force in the biblical text. Read in the right way it has a strong effect upon the listeners.

Last year the Norwegian Broadcasting Corporation had a long series of programs consisting of Scripture reading and hymn singing. The title -- *From the Treasury of the Church, The Gospel in Words and Music*. The readings and the hymns were put together in such a way that each program developed a single theme. The programs were presented within the framework of Bach's *Toccata and Fugue in D-minor*. This type of program has -- so far -- been the most popular of our Thursday afternoon religious broadcasts.

Short Bible reading programs, with an introduction or comment, are also gratefully received by the listeners. Dr. Robertson tells us that the most effective radio programs on BBC have been Bible reading with



comment. They form a regular part of the BBC transmissions.

## The Bible and Its Dramatization

What, then, about the *dramatizing* of the Bible?

Dr. Robertson's remarks in *The Christian Broadcaster* concerning the drama format make very interesting reading. I quote: "Dramatized incidents from the Bible have long been an accepted part of broadcasting schedules. For a matter of years the BBC has used dramatic interludes in its school programming. It is thought that, for a group of children, the interest can be more effectively held if the incident from the Bible is dramatized rather than merely described...."

"The only questions are," Robertson continues, "whether these dramatized incidents really penetrate and how long their message is retained. This entire area of questioning needs to be investigated further. It is all too easy to enjoy a piece of dramatic writing without coming to grips with its meaning."

To me it is surprising that a man from the BBC is not fully convinced of the lasting effect of dramatized Bible programs. It is common to think that the uppermost in good programs is the drama. However, many Christian broadcasters have very real difficulties in preparing dramatic interludes. To do so takes good authors, good actors, plenty of time and -- not the least -- plenty of money. Maybe we had better stop worrying? Personally, I am interested in knowing to what extent religious radio and television leaders consider the dramatized Bible programs are worthwhile. Obviously, they are captivating and very entertaining. But do they convey the message to the hearts and consciences of the listeners as well as to their emotions?

### Dramatizing Can Be Overdone

My own opinion is that the dramatized Bible programs are important. We must use them, but *not too often*. They must be excellent, the contents as close to the biblical text as possible. The acting must be done with true reverence.

It is self-evident that the need of dramatic programs is much greater in television than in radio. However, when I think of the many biblical films heretofore presented, I am not too optimistic as to the development in this field. An example:

Last summer I saw "The Ten Commandments" in Chicago. Wonderful in many ways, almost

incredible! But I didn't like it. Let me explain. When you read about the wonders of that time in your Bible, you don't feel any need of explanations in detail. When you see the same wonders in the movie, artificially arranged, in detail, without leaving anything to your own imagination, you lose something very important and very valuable. I am sorry I saw that movie. I was happy in the Exodus before seeing it. My confidence in the old wonders was greater.

I hope you can see what I am aiming at. I am not at all convinced that I am right, so I am looking forward to hearing the opinions and the over-all evaluations of others who have experimented in this field.

### Reading and Dramatization "Combine"

A combination of reading and dramatizing has been tried by the BBC. I think of the experiment with the *Book of Jonah*. When he visited Oslo a month ago, Dr. Robertson said that this experiment was very successful. He discovered that -- with the alteration of only a few words -- the entire book could be used. The King James Version as it stands is dramatically written. By using different voices, by the suitable interjection of music and by the unusual device of having the words of God sung by a bass voice, the whole book, Robertson said, "was brought alive -- without any need of a commentator. Jonah is, of course, a particularly good example; but there are other books in the Bible and many passages which lend themselves to this treatment."....

Before leaving this fourth type of Bible programs, let me mention the possibility of reading (in one and the same program) those books of the Bible which are in themselves units of thought. More than half of the sixty-six books can be read in an average of about twenty minutes, none of them requiring an hour. What about trying a couple of them? A short introduction at the outset, then the reading of an entire book or letter. But -- and I repeat -- such reading must be good and intelligent reading.

Earlier I touched on the problem of helping listeners to *understand* the Bible. It is not sufficient, of course, to get them merely to listen. An important task is to provide all information which is needed so that they can come to grips with the meaning of the texts. It is also our duty to help them to become regular Bible readers themselves.

And here we come to the fifth type of Bible programs.



## "Simplicity" Is the Key Word

Frankly, I don't believe in subtle biblical discussion between theologians on radio or television. The effect is very often confusion on the part of the listeners. It is useful to remember the words of Hocking: "Subtle religion is always false religion." And also Sam Shoemaker's remark: "We often sin ourselves into complexity. We shall get ourselves out by simplicity."

The task of the radio theological "specialists" is to explain difficult problems to the man on the street, *not to entertain fellow scholars*. Sometimes the best solution would probably be to let a brilliant journalist-pastor interview a brilliant scholar -- *not in the studio but in the library* of that brilliant scholar, without any mike or tape recorder. Afterwards, let our journalist-pastor write a review of the discussion in the language of the layman and present it to the listeners. Correct information on the correct level given in the correct way. You cannot ask for more than that. If only the brilliant scholar is humble enough to cooperate!

Theological information on the Bible could also be given as answers to questions from the listeners. A team of three or four specialists able to speak normal, everyday language that people can understand, a selection of letters from listeners asking questions or -- in television -- representatives of listeners in the studio. With these ingredients good programs *could* be made. The listeners could be helped to understand the purpose of the Holy Scriptures and to see the difference -- there is a difference -- between the human, imperfect vessel and the wonderful, perfect treasure contained therein.

## Bible Study Guidance

As Christian broadcasters it is also our job to encourage listeners to read the Bible for themselves, privately and for family devotions. People need practical help and information. What to read? Where to start? How much each time? What about commentaries and other printed material? Would the radio stations be able to provide inexpensive folders and booklets on biblical topics, together with schedules for Bible reading and correspondence courses?

This last summer we used four Thursday afternoon religious programs on *Norwegian Radio* for group Bible study. The personnel (consisting of seven young men and women) will be in the studio and conduct its group

work in exactly the same way as might be done in a private home. A bit shorter, of course, but otherwise as customary. We shall invite the listeners to use their own Bibles during the broadcast, to take down notes and later on to join a Bible group. Everybody who wants it will get printed material -- the study plan, the method of building study groups, etc. -- sent from the Norwegian Bible Society.

In order to get listeners interested in acquiring Bible knowledge it might also be possible to use quiz programs. So far, we have not had Bible quizzes on *Norwegian Radio*. Here again I am interested in the experience and evaluation of others.

## The Bible for Everyday Living

Finally, my sixth group of Bible programs. We have to show our listeners the fundamental importance of using the Bible in their everyday lives, the importance of transforming Bible knowledge into a Christian way of living.

I call your attention to the BBC -- to the Scottish *Word for Living* broadcasts. In order to explain this interesting program idea, I want to quote from a statement by the Rev. W. A. Smellie, minister of the Kirk of St. John in Perth and chairman of the "Tell Scotland" movement. Dr. Smellie says:

"The assignment was that the minister and a group of church members should assume responsibility for four Sunday evening broadcasts which, broadly speaking, would follow the pattern already established in the Scottish Home Service *Word for Living* programs -- that is, the central substance of each program would be a report by members of the group on what it had meant for them (and for other members) to live for a week in direct obedience to a chosen biblical passage, concerning which passage an exposition has been made and a common agreement reached prior to the week's commencement. The minister was to be responsible for the preparatory exposition and for a clarification of the same in the actual broadcast.

"The group which participated was a cross section of the congregation -- housewives of diverse social grades, women office workers, a doctor, a lawyer, two engineers, a teacher, a manager of a large insurance branch office, a managing director of a firm of motor engineers and motor area distributors.

"As is apparent in the scripts, the normal order was: (1) General introduction by



the minister; (2) hymn; (3) prayer; (4) exposition of passage by minister; (5) contributions (normally four in number) from lay members of the group; (6) prayers; (7) hymn; (8) benediction. (Lay contributions were approximately four minutes each)."

In my opinion this type of program approximates the ideal. Every member of the group -- also the majority that did not take part in the actual broadcast -- was inspired to a new determination for understanding the Bible. Again I quote the Rev. Mr. Smellie:

#### The Response Is Heartening

"Within the group there was a great deal of preliminary doubt regarding the worthwhileness of the undertaking for, of course, this kind of thing cannot be done except at a real personal cost and with much misgiving. All that doubt has been utterly destroyed by the responses received. The unanimous testimony of those involved in this assignment is that -- as by a miracle for which they had long since abandoned hope -- they have been delivered from small-mindedness and projected into a radical confrontation of the realities of Christian obedience in a way which they have never before experienced."

Further, this type of program has a stronger effect on the audience than most of our other programs. This is the Bible in action. This is *Life*. Listeners need programs of this type. They are inspired to start their own experimenting in letting the

Bible take over authority in their everyday life.

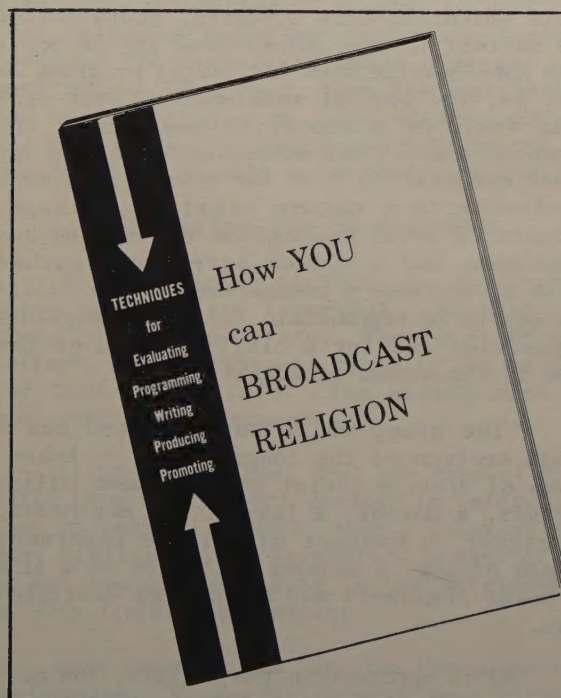
#### The Bible and World Problems

The Word of God is a living word for our present calamities. We must not be afraid of confronting the dilemma of our world with the Bible. We ought to have programs on the burning questions of politics, of industry, of the atomic bomb, of pacifism, of racial segregation -- every problem approached in the light of the Bible. We have to convince our listeners that the Bible is not a book of the past only. It is meant for today.

Finally, may I put a last question regarding programs on the Bible and the *future*. What about the prophecies of the Bible? What about the *Book of Revelation*, for instance? Do you broadcast programs on these subjects?

The situation of the world today is giving rise to a tremendous amount of fear, anxiety, confusion. The political development seems to follow the lines of the prophecies in detail. The unfolding of the apocalyptic scenery has an accelerating speed. How much can we say? What can we do? What are we doing?

Personally, I am convinced that we have to be faithful to the biblical message. On the other side, I am equally convinced that we have to be very careful. We must not yield to the temptation of creating more anxiety, more confusion.



## A Manual Including Practical Suggestions on

# Bible Programming

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In Washington, D. C. —

# A BIBLE TELECOURSE

Martha R. Mendenhall  
*Producer*

Education and religion via television are now a reality in Washington. On Channel 7 (WMAL-TV) a telecourse entitled "The Life and Teaching of Jesus" is being presented through the cooperation of the American University and the Council of Churches of the National Capital Area. It is taught by Dr. Edward W. Bauman, chaplain and assistant professor of religion at the University.

This thirty-one-week telecourse is the first college-level course in any subject for viewers in the Greater Washington area. Students receive credit through the American University, a Methodist institution and the only Protestant university in Washington. A great many non-credit students take the course and use the syllabus for their weekly preparation for the Saturday afternoon 12:30-1:30 class.

My long-standing interest in educational television brought me to the Producers Group of the Radio and Television Department of the Council of Churches to work under Miss Ella Harllee, director, for various series of the 2,000 radio and television programs of that group presented each year on the commercial stations of the area. I had been studying television at the American University, and had come to the conclusion that the community could provide a telecourse in religion.

## Preliminary Exploration

In the spring of 1957 Miss Harllee concurred in my idea, and she consulted Dr. Hurst Anderson, president of the American University. He agreed with the Council that the importance of a sound academic basis for study of the Bible warranted exploration in the use of television. He viewed the religious television then available, was con-

vinced that there was a need, and called a university committee to discuss possible plans toward cooperation with us on this project. In conferences we discussed the many telecourses in other parts of the country with Dean Richard Bray of the Division of Special Studies (who became the chairman of the committee), Dr. Donald Derby, dean of administration, Dr. Ralph John, dean of students, and Dr. Harold Durfee, chairman of the Department of Philosophy and Religion.

Meantime, I assembled information concerning possible mail application forms and the popularity of telecourses of educational television stations elsewhere. However, the idea was so new to Washington that the faculty members of the University were loath to offer a course for credit without some initial experimentation. We agreed on a non-credit series, with the understanding that we would plan for the credit telecourse if the trial were successful.

## Experimental Class Formed

The Council of Churches is the Protestant member of the Inter-Faith Committee which allocates the television time allotted to religion by the four commercial stations in Washington. Miss Harllee decided to utilize our *This We Believe* series on WMAL-TV for our trial Bible course. One of the popular ministers to the television audience, Dr. George M. Docherty of the New York Avenue Presbyterian Church, agreed to be the teacher. The studio class was made up of six American University students. A great many students were interested in this project, and it was difficult to limit ourselves to six from the selection lists we were given by two members of our consultant committee. The format was discussed and carefully planned



DR. DOCHERTY and MISS MENDERHALL (right), with American University students who participated in the non-credit Bible course which preceded the credit course now being given weekly over WMAL-TV



with Talbot Wright, TV director at the station. From January through March we had six half-hour lessons entitled "The Life and Teachings of Jesus in the Gospels." Except for a snowbound day, not a student was absent.

The close schedule for Dr. Docherty to arrive -- just moments before air time on Sunday, immediately following two downtown church services -- caused a few anguishing moments, but there were no mishaps. His congregation supported him in the project. At times, I'm afraid, some traffic records were made up Connecticut Avenue! With his Scottish accent and unusual ability to project to a TV audience, Dr. Docherty was a natural choice for this program. The students found the sessions all too short and they gathered around Dr. Docherty to continue their questions about the Bible after the program. Response to the short series encouraged us in our hopes for a full credit telecourse. The encouraging results seemed to assure our progress.

### Credit Course Carefully Planned

WMAL-TV has had a long and close association with the Council's Department of Radio and Television as well as with the American University. In planning for the credit course Mr. Fred Houwink, the manager of the station, and Mr. Theodore McDowell, the program director, provided the time 12:30 to 1:30 P.M., on Saturdays. The promotion department of the station began working with us early and was able to secure precious space in the newspapers, together with radio and

television coverage, to inform the whole community. When the large National Methodist Convocation met in the city in July for the *Local Church Evangelism* boost, we had a flyer for the gathered thousands, to tell them of the coming event. The station provided reproductions. Meantime, photographic sessions and encouragement in every way came from this commercial station. Dick Armstrong was assigned as director of our program.

When our committee met to plan the credit arrangements for the full telecourse to be given this academic year, 1958-1959, we had calculations on time to agree with campus sessions. With thirty-one telecourse lessons and two campus meetings, we started what is an extended semester for two hours credit -- or a two-semester one-hour course. As instructor the committee selected Dr. Bauman, a young Ph.D. in theology, well known to the students as chaplain and professor of religion. We had heard about Dr. Bauman from the students in the trial course, as they told us of the challenging thoughts which had grown out of campus discussions with their chaplain. Dr. Durfee arranged for Dr. Bauman to be relieved of other teaching duties in order to give full attention to the demands of the telecourse....

Since Dr. Bauman has been at the American University, he has spent a great deal of his time counseling and is popular with the students. They have been his loyal recommenders, especially those who have taken his campus course in *The Life and Teaching of Jesus*. For the telecourse he expanded his usual outline into a full syllabus, with com-



plete instructions for written and reading assignments. As textbooks he chose *Gospel Parallels* (Revised Standard Version), Thomas Nelson and Sons, 1949, and *Through the Gospels to Jesus* by Dwight Marion Beck, Harper and Brothers, 1954.

His description of the course follows:

### A Brief Course Description

"The title of the course indicates quite clearly the area of study. Our purpose will be to discover what can be known of the life of Jesus of Nazareth and of his message. The approach will make use of scholarly material now available in many fields. It will be non-sectarian, and alternative views will be presented on important points where there are serious differences of opinion.

"The religious evaluation of Jesus as Son of God and Saviour is an extremely important subject but lies outside the scope of our study. It will be touched upon only in so far as it is necessary to carry out our primary purpose. It should be remembered, however, that every religious evaluation is more meaningful when it rests upon a solid foundation of historical and of literary scholarship.

"The assignments for reading and the optional reading suggestions are all in texts of high scholastic standing, and all make some contribution to the discovery of the Jesus who really lived and taught in Palestine."

Dr. Bauman recommends use of the commentary, *The Interpreter's Bible*, together with Harper's *Bible Dictionary* and a well-selected bibliography. He expects written assignments to be kept in a notebook and checked when students come for examination. He makes every effort to answer questions which are written in. These sometimes become too numerous for dealing with on the air and he encourages campus visits. In all matters of subject choice the decision on the program is Dr. Bauman's. He is responsible for his own theological presentation, with the freedom to which every teacher is entitled.

### Cooperation Is Enthusiastic

Production is the responsibility of the Council, and we have a team which accomplishes feats unexpected in Washington. Miss Harllee handles time clearance and policy matters with the station, as well as giving constant guidance to the producer. Associate producer is Peg Johnston of Arlington; promotion is the responsibility of Anne Robinson of *Methodist Information*, and film work is done by John Haynes of Alexandria. Ben Hills of Christ Church (Episcopal) in Georgetown is collecting the art for our telecourse. Delight Hall wrote the art section to our syllabus, for she is an art historian, and is now producing a series on religious art for the Council. Brooks Scurlock and others of our Producers Group supply original work. Assisting with the syllabus and the mail are members of the *Hal Fisher Class* of the Washington Street Church in Alexandria.



DR. BAUMAN -- who was chosen on the recommendation of American University students who had been captivated and impressed by his classroom approach to the Bible -- handles the popular WMAL-TV Bible Study course.



Guest experts are invited from time to time. Dr. Robert Shosteck, archivist from B'nai B'rith, brought some of their museum pieces to explain the Jewish background of the young Jesus. Dr. Raymond Stites, curator of educational affairs, National Gallery of Art, is giving an interpretation of religious paintings....

### Leaders Share Ideas

In order to have the greatest possible use of the telecourse, we invited the directors of religious education of the churches in the area to spend a session in August discussing their ideas. The response was even better than could be expected, and groups of people from ten to one hundred met together each Saturday in churches and homes to study with us. Dr. Richard Clarkson of the Metropolitan Methodist Church and the Rev. Richard Nowers of the Foundry Methodist Church arranged the conferences. Because of the university's denominational affiliation, many Methodists have taken a special interest in the success of the program....

In Washington no course in the life of Jesus would be complete without a collateral study of religious art. The riches of our city in its art museums make that phase of production and study a real pleasure. We are able to show artifacts, slides and prints of classic and original art that add to the teaching in each lesson, and we also encourage visits to the National Gallery of Art and Dunbarton Oaks. The Washington Cathedral and our other churches have art works of merit. At the suggestion of Dean Bray we scheduled organized field trips. These helped us to know our students personally.

### Museums and Galleries Contribute

The Council borrows from the Smithsonian Institute, the National Gallery of Art, the National Museum, the Church Book Shop, the Veerhoff Gallery and many other groups in Washington. In addition, churches provide properties; their drama groups sometimes add short live dramatization to the lessons. Even the military services lend altar appointments. With genuine enthusiasm the city of Washington has taken a rare community interest in our project.

One hour a week often seems to be heavy production, but we try not to over-produce. The subject matter demands visuals, but our telecourse is still a classroom situation. We have richer resources than even many of the greater universities, and the special talents of our team increase the effectiveness of the teaching of the Bible.

The format is simple. Our open and close film was made the first summer for our trial program. It includes scenes from the American University, some aerial photography of the WMAL-TV local news team, views of our churches, of hands opening the Bible. The lecture period takes the principal time segment. Blackboard, maps, artifacts and art add to this period, but the course content and presentation used by Dr. Bauman are the most important. The question and answer period gives the students an opportunity to ask questions and discuss the subject of the day. The summary is the important item in all educational programs, and six minutes at the end of each telecourse program is reserved for a recapitulation of the principal points.

Course registration was made by mail. Credit students sent in a sample application blank to the American University and non-credit students sent theirs to the Council. The cost is \$20.00 for credit and \$2.00 for non-credit. This cost includes a detailed syllabus.

### And So We Get Under Way!

The students from the American University participating in the studio class are typical of those in the many day and night classes of the city universities. They are old and young, negro and white, foreign students, government workers and professional people as well as housewives. The students who come to the studio also meet another hour on the campus each week, and they get three hours of credit instead of the two hours for the enrollees who watch at home.

The first program started September 20 and was an introductory program with a welcome from the station by Mr. John Thompson, president, Evening Star Broadcasting Company; Dr. Anderson, president of the American University; and Dr. Henry C. Koch, president of the Council of Churches. A speaker representing the National Association of Broadcasters and the Joint Council of Educational Television briefly discussed educational TV in relation to this course. A double panel of students and Bible scholars discussed "Why Study the Bible?"

We believe the results of this experiment will be significant; but even if final follow-up studies indicate only modest gain in the educational television field, we believe it to be worthwhile. We are assured that the excellence of the experience of this sound scholarship in the Bible, especially in the life and teachings of Jesus, is reaching the homes and hearts in this vicinity with great impact.



## Illustrative Assignments for the WMAL-TV Course

# THE LIFE AND THE TEACHING OF JESUS

### Lesson 1: Introduction

The course begins with a consideration of the significance of Jesus in the history of mankind. Definitions, methods of study, and a brief history of scholarly inquiry in the life of Jesus will be presented.

*Reading Assignment:* The Gospel of Mark in entirety.

*Written Assignment:* As a result of this preliminary reading of the earliest Gospel, give a brief evaluation of Mark as an historical source. Does it give a complete picture of Jesus? Is it objective? Is it readable and reasonably clear in its presentation of the life and teaching of Jesus?

### Lesson 2: Background for the Study of Jesus

- A. The Country
- B. Economic Conditions
- C. Political Conditions

*Reading Assignment:* Beck, Chapters 1, 2, 3.

*Written Assignment:* (1) Describe the conditions which made Palestine an ideal setting for an itinerant ministry. (2) What do you think Paul meant when he said that God sent his Son into the world "in the fullness of time?" Include a consideration of the economic and political problems of the time in your answer.

### Lesson 3: The Religious Background

The heritage which Jesus received from Judaism is especially valuable in helping us understand his mission and message. He was born and raised in a pious Jewish home, he was steeped in the Jewish scriptures, he came to fulfil the Law and the Prophets.

*Reading Assignment:* Beck, Chapter 4.

*Written Assignment:* (1) Give a brief definition of the following: monotheism, prophet, law (Jewish), chosen people, synagogue, messiah. (2) Give the chief characteristics of the following: Scribe, Pharisee, Sadducee, Zealot.

### Lesson 4: The Sources (I)

Pagan and Jewish Sources. The Bible: Inspiration, interpretation and translations.

*Reading Assignment:* Beck, Chapters 9, 10, 8.

*Written Assignment:* Summarize briefly the historical facts about Jesus which can be found in (1) The three Roman writers -- Pliny, Tacitus, Suetonius; (2) Jewish sources; (3) St. Paul.

### Lesson 5: The Sources (II)

Christian Sources, especially the Synoptic Gospels. The competent student of the life of Jesus must be able to determine the sources and literary relationship of the first three Gospels, set them in chronological order and account for their likenesses and differences. This is "the Synoptic problem."

*Reading Assignment:* Beck, Chapters 5, 6, 7, 12, 13, 14.

*Written Assignment:* (1) Diagram and explain the four-document hypothesis which has been proposed as a solution to the Synoptic problem. (2) List four distinguishing characteristics of each of the first three Gospels.

\* \* \* \*

### Lesson 16: Jesus as Teacher

A preliminary step in understanding the specific teaching of Jesus is that of examining his methods and influence as a teacher.

*Reading Assignment:* Matt. 4:12-18:35, either in the Gospel Parallels or in your Bible. Beck, Chapter 23.

*Written Assignment:* Try to read the assigned passage in Matthew in a single sitting, noting especially the methods used by Jesus as a teacher. Then write out a brief definition of (1) parable, (2) allegory, (3) paradox, and, in addition, antithesis.

### Lesson 17: Teaching Concerning God

God was at the center of Jesus' message. He spoke about the nature of God, God's Kingdom, man's relation to God, and man's relation to man as a child of God. It is therefore essential to understand Jesus' conception of God, especially when he called God "Father."

*Reading Assignment:* Gospel Parallels, sections 208, 172-173, 60, 133 (Mark 12:28-34; Luke 15:132; Matt. 10:29-30; Mat. 18:10-14). Also look up these passages in a good commentary or in Beck, using the reference index at the end of the book.

*Written Assignment:* (1) How does the teaching of Jesus concerning God show his heritage from Judaism? (2) What was truly unique in Jesus' teaching concerning God?

### Lesson 18: Teaching Concerning the Kingdom (I)

The Kingdom of God is the "Reign or Rule" of God. It is the primary theme of Jesus' message. We must first examine the significance and nature of the Kingdom.



**Reading Assignment:** Read through the Gospel Parallels quickly, making a note of the parables which help us understand the true nature of the Kingdom.

**Written Assignment:** Using the notes which you have compiled, write a brief description of the nature of the Kingdom. Is it a material realm or an inner spiritual condition -- or both?

#### **Lesson 19: Teaching Concerning the Kingdom (II)**

One of the serious problems of New Testament study arises when we try to determine how the Kingdom will come. Many scholars, including such a man as Albert Schweitzer, believe that Jesus was in error in this phase of his teaching.

**Reading Assignment:** Gospel Parallels, sections 82, 183, 214-299 (Luke 7:24-35; Luke 17:20-21; Mark 13:5-37; Matt. 24-25); Beck, Chapter 34.

**Written Assignment:** How do you resolve the apparent contradiction between Jesus' teaching that the Kingdom is "a future material reality" and his equally impressive teaching that it is "an existing spiritual reality"?

#### **Lesson 20: Teaching Concerning Man (I)**

The purpose of man's life is to live under the "Reign" of God. Since man has failed to achieve this purpose, his first need is reconciliation with God, which comes through repentance and faith.

**Reading Assignment:** Gospel Parallels, section 9 (Mark 1:14-15); Beck, pp. 134-136. Also look this passage up in a good commentary.

**Written Assignment:** This report of the first sermon of Jesus is one of the key passages in the New Testament. Write out your own interpretation of each phrase in verse 15.

## "Mr. Bible Course" – of the Mennonite Hour

Hello, I'm *Mr. Radio*. I am happy to get acquainted with you. Each week I have the privilege of meeting millions of people around the globe. I couldn't do this if it were not for the fact that there are about 300,000,000 radios of the "radio" family. But I didn't plan to tell you about our family. Instead, I'd like you to meet my companion and fellow-helper, *Mr. Bible Correspondence Course*.

You see, I soon found that I wasn't able to spend enough time with many of the people who invited me in. A half-hour a week is the longest I could stay. My strong point is that I can make so many individual short calls each week but I must leave the longer visits for someone else. So I got a bright idea. Why not introduce these listeners to a friend of mine, *Mr. Bible Course*, who is not as time-conscious as I am?

But my friend, *Mr. Bible Course*, will spend as much time with our friends as they wish. And since our friends represent every walk of life, this works out fine. With the housewives (and

**NOTE:** *Inquiries and comments concerning this course "for credit" should be directed to DR. EDWARD W. BAUMAN. Address:*

*The American University  
Massachusetts and Nebraska Avenues, N.W.  
Washington 16, D.C.*

#### **Lesson 29: Jesus and the Dead Sea Scrolls**

Few events have excited modern Christians more than the discovery of the Dead Sea Scrolls. The fact that books on this subject have appeared on numerous best-seller lists is indicative of the interest which has been aroused. The important question for our course is this: Have the Dead Sea Scrolls added to our understanding of the life and teaching of Jesus?

#### **Lesson 30: The Uniqueness of Jesus**

From earliest times, men have felt that Jesus was unique. Attempts to describe this uniqueness have differed widely, however. In view of our study of his life and teaching, we should be now ready to attempt an answer to this highly crucial problem.

**Reading Assignment:** No reading assignment this week, due to the length of the written work.

**Written Assignment:** Write an essay on the subject, "Who Was He?" Was Jesus merely a great teacher as many have concluded? Was he the Son of God as others are convinced? If so, precisely what does that mean? Try to make your essay a statement which conveys your most careful thinking about the real meaning of the life and teaching of Jesus.

about 1/4 of our enrollees are in this group), he visits during the day after the children have gone to school or in the evening after they are in bed. With the men these visits are often in the evening after they are back from work. Some are working night shift, which means *Mr. Bible Course* gets in for visiting almost any hour of the day or night, but he doesn't mind that one bit.

Young and old people alike enjoy the visits of *Mr. Bible Course*, according to the letters they write to *The Mennonite Hour*. In fact, about one out of every four are teen-agers. Oh, I almost forgot to mention that *Mr. Bible Course* spends lots of time in jail -- not for any wrongs he has done but just on friendly visits with prisoners. *Mr. Bible Course* says they really give him a warm reception.

Just in the last three years since *Mr. Bible Course* joined our staff he has made over 75,000 visits to homes in many countries. If he spends an hour on each visit, he would have visited a total of 3,120 days.



# We Must Learn to

## "SIT WHERE THE PEOPLE SIT"

Charles Schmitz

What kind of a person are you preparing your radio or television programs for? A certain woman vigorously criticized a radio preacher's sermons. She said, "The trouble with this preacher is that he scratches me where *he* itches, not where *I* itch!"

A clergyman earns his living as a clergyman. For us, making a living and living our lives -- these are closely related, indeed almost indistinguishable. In a certain sense, we are professional Christians. We earn our daily bread by being Christian leaders. This was not so for Jesus. He earned his daily bread as a carpenter -- as a man *of* and *with* the people. He "sat where they sat." Jesus' message was heard, seen and understood largely because he participated in the everyday life of his hearers. He understood *their* predicament, so he could speak -- and the common people heard him gladly.

### We Are Too Often "Different"

We, however, may go to considerable effort to be *different* from the people. We are educated differently. We do not generally read what the people read. The names and titles we bear as clergymen also set us apart: *Reverend, doctor, pastor, chaplain, bishop* -- these are not the best handles to possess if we truly wish to communicate with people where they live. Even in terms of the clothing we wear there is something setting us apart -- robes, hoods, black suits -- leading us to "scratch where *we* itch" and not where the people itch. The result of all this may be that, when we go on the air to broadcast, it is dead air rather than live air.

Consider our condition and situation as religious leaders.

### We Must Avoid "Closed-Circuit" Living

We graduate with high ideals from a specialized school called a *seminary*. We say we will do much to change the world and the Church. Then in the hard, cold pastorate we begin to face reality. We confront an obstinate board of deacons, trustees, elders. Numerous roadblocks confront us. In our high "spiritual" state, we resent criticism. We feel that because we "know" God -- we know! As time goes on, we become frustrated. We associate more and more with other religious leaders in similar situations. We read only the recommended books and magazines that other clergymen read. We attend the convocations, conferences, retreats, meetings that further accentuate the closed-circuit nature of our living. The refresher courses we take are sometimes simply carbon copies of the courses we took long ago. As the years go on, we find ourselves growing more and more touchy, insecure, anxious.

*It is what we don't know about life that hurts us.* We are non-participants in much of life. It shocks us to learn that many people do not accept ministers as men! We should really be called *men-clergy* and not *clergy-men*. We have the very same bodies and souls, hopes and fears as all men, yet we allow the word "clergy" to separate us from the people. We may sincerely wish to hear their promptings so that we may truly reach them, but we cannot pick up the signals from their lives because we are separated from them . . .

### What Do Young People Think of Us?

The separated nature of our lives is most realistically set before us when we try to communicate as pastors with the younger generation. A recent survey indicated that



the majority of the young people interviewed (about 91 per cent of them) said that they would never go to their pastor with a problem. Young people are far more likely to place confidence and trust in a worldly person than in us. Young people feel that we do not understand what they have done. We have not entered their condition. We do not sit where they sit. We do not know their kind of problems.

Consider young people. They are persuaded more by feeling than by reason. We therefore need to approach them more in an emotional than a logical context. Adults are the same way. I heard George V. Denney say, after fifteen years as a radio emcee on *Town Hall of the Air*, "People will never understand through reason. Only their emotions will lead them to understanding."

### They Are Indifferent to Us!

Young people are basically lonely and insecure. They may believe they do not have a sinful nature. They may love *Rock and Roll* music, while we despise it. They have a kind of rootless, restless existence guided largely by impulses of the heart and the body. They reject many of the conventions so dear to us. They do not see behind the veil of the big meaningless words we use. They see in our grim faces only boredom, mediocrity and utter hopelessness -- even while we speak of hope. All around us are growing children facing problems too big for them. So they protect themselves from us by being indifferent to us -- to what we say and do.

There are many persons in this new generation who do not believe there is a real future for them. They believe that even Jesus would get nowhere today without a public relations man. So, for us just to talk about the future is not enough. A character in the play "And God Created Woman" says, "The future is the best thing yet invented to hide the present."

### We Must Learn to Listen

We as ministers stare out of our condition and situation at young people in a new world. We want to love them and help them. While we have much to say from the pulpit and on the air, they have nothing to say to us. They sting us by their silence, they haunt us by their absence. They are not in the audience, either in the church or on the air.

Ezekiel's words come to us through the centuries with a possible answer: *And I sat where they sat.* He entered people's lives. He involved himself in their thinking. He

waited beside them until asked the questions for which his faith had an answer. Maximum listener involvement is essential for effective communication. Listen to young people. Listen to their frenzied music. And listen to their special vocabulary. Develop a rapport with them. Their questions will begin to come . . . .

### Methods of Communication Varied

There have been many forms of communication from the beginning of time. The Bible itself reflects many of them. As preachers we unconsciously feel that there is only one kind of communication -- verbal. The Gospel itself, however, presents many ways to reach the ear, the eye, the mind, the heart, the life of man. Let's think of several biblical forms of communication suitable for radio. First, let's consider the common way to communicate -- *verbally*.

Words are fundamental means of sharing ideas in the Bible. But words can say so little. Words may change meanings -- the word "tax" originally meant "a sharp touch." "Campaign" originally meant a piece of level ground or open country. But basic words such as *house, face, prayers* -- words that are connected directly with human experience -- do not change so rapidly. Use words like that.

### Nothing Stable about Words!

Who uses the word and where it is used is important. Words come to match the environment in which they are used. The neighborhood in which a word was born conditions it. Words can take somersaults and come to mean exactly the opposite. An example of this is "confidence" versus "confidence man." The meaning of words may go up or down. An illustration of this is the word "communism." "Vulgar" used to mean the language in common use; now "vulgar" refers to the language of the gutter. Words are always in transition.

How words are spoken affects communication. The Bible speaks of a *shout unto God with a voice of triumph*. It also speaks of words that are whispered -- *a still small voice*. One may speak in anger or in joy. One may just *read* and sound very much like audible print. Words spoken in earnest prayer (*Our Father who art in heaven....*) -- these are likely to communicate far beyond the words themselves....

What words we choose to share ideas -- these affect meanings. I travel extensively and must, therefore, ask directions from time to time. I ask, "How do I get to such and



such a place?" I am told, "You can't miss it!" But I do! I am told to go east or west on a foggy day in a strange city. Blinkers are confused with stop lights. We say that a woman is "beautiful" -- when we mean she is "charming." We make all kinds of assumptions that we should not really make. We usually over-estimate the audience. Many things are clear to us only because we already know them....

A professor stumped me one day by asking how I would explain the word "organization" to someone coming from Mars, who knew absolutely nothing about our culture or our language. Try that sometime! Think carefully of the words you use. Make sure they truly communicate!

### Silence "Communicates," Too

Have you ever thought of *silence* as a form of communication? It is one of the most dramatic means of communication I know. I used to think that in radio there was no such thing as "the pause that refreshes." But now I think otherwise. A pause can be most refreshing, even on the air. Momentary silence can be very effective....

Silence should be considered more often as a possibility in effective communication. When words may only confuse, silence may make things quite clear. To me, the most impressive passage in the Bible is found in Isaiah 53:7 -- *He was oppressed and HE was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb; so He openeth not His mouth.* Some of the world's greatest sermons have been given in utter silence!

### There Is Communication in Music

*Music* is another biblical form of communication. The Bible refers to instrumental music -- use of the cornet, cymbal, flute, harp, trumpets. Joshua of Old Testament times vividly describes the effect of the trumpet upon the people and the walls of Jericho.

Vocal music as a form of communication finds expression in I Corinthians 14:15 -- *I will sing with the spirit, and I will sing with the understanding also.* "I rather suspect that the Last Supper was made memorable and very real for the disciples because at the close "When they had sung a hymn, they went out into the Mount of Olives." What the hymn was we do not know, but we do know that music may speak in telling tones; music may create and establish moods, register deep

convictions, move and persuade and make an event unforgettably real.

Much of our church music does *not* communicate, because it does not address itself to people where they live. When the choir sings "By the Waters of Babylon," the audience is afar off -- certainly not in Babylon. Such songs as "I Believe" do communicate so well to so many because they reach people in their condition and situation.

Words, silence and music -- these are biblical forms of communication suitable for radio -- each in its appropriate place. Now let's consider other forms of communication that are suitable to television.

What are the biblical forms of communication suitable for television? The Apostle Paul emphasized that *faith comes from what is heard*. Faith arrives through the ears! On the other hand, we are sympathetic with the Greeks who came to Philip and said, *Sir, we would see Jesus*. There are many strangers to the Christian faith in this our time who are saying the same thing -- *Sir, we would see Jesus*. Television is a tool of communication with possibilities for the world to "see" Jesus. Indeed, biblical forms of communication do not end with the ear -- the eye, too, may know and understand.

### Then There Are the Symbols

The symbols of the Christian faith reach for the eyes. The Cross of Christ -- no matter which cross you use -- involves the deepest in human experience and shows the Saviour at one with every man in his suffering and loneliness. Our pride is arrested when we look into the face of a child and remember Him who said that the child is the greatest in the kingdom. *The vine and the branches, the house built upon the rock, the good shepherd, the lily of the field* -- these and many others enable us to see and know.

Then the Bible itself as the Book of books, whether open or closed, carries an identification that is meaningful for many. One may have symbols in combination -- such as folded, praying hands resting on the Bible -- revealing the humble, repentant spirit approaching the Book to read and learn....

The ultimate in visual communication is example: *You will know them by their fruits*. Literally, *being* what we believe does more to witness to the Faith than anything else.

To present the Gospel grimly is to deny that it is good news. To present the Gospel



deceitfully is to deny its sincerity, its truth. To present the Gospel coldly and professionally is to suppress its warm friendliness and informality. To be less than what we are saying is to blur our own image. To be false to ourselves is but to corrode God's will. To say that we are the Church, or that the Bible is God is to stray from the truth. Our own personal experiences need to be connected to God's judgment. God must be at work in us on the air or off the air. God must be at work in us always and in all ways -- otherwise we will be empty in our own self-righteousness.

### The "Deadly Sins"

What are the deadly sins of communication as found within us as clergymen? There is the sin of *dullness* -- of long faces, of constant mourning -- shown so clearly to the world through television. There is the sin of *starchiness*, of excessive respectability, aloofness, expanding halos, formality, stateliness. There is the sin of *unearthiness*, of staying away from life as it is, of considering ourselves to be spiritual when we are merely irrelevant, of not even daring to be in the world.

In addition -- the besetting sin of *self-righteousness*, of how you can be more "Like me" -- my denomination, my seminary above everyone else. There is the sin of *verbal correctness*, of saying it rightly and therefore assuming it is understood rightly. We want to be verbally correct even though we are not communicating, even though we are speaking in an unknown tongue. There is the sin of *reaching only for ourselves* in our programming, assuming the command that we must go into the world with the Gospel to mean that we must go only into the church with the Gospel. There is the sin of a *detailed analysis* -- of human research without guidance, assuming that critical analysis is enough.

There is still another sin -- that of wanting to be the *Big saviors* of the world. We go for "bigness" even in saviors. But we are simply asked to become the *little saviors* of the world, following the Saviour in sacrificial ways in our own communities on and off the air. This is the primary avenue of communication.

**The English Bible — a book which, if everything else in our language should perish — would alone suffice to show the whole extent of its beauty and power.**

## Tokyo Was the Host

Fifty-three delegates met in Tokyo for six days to discuss radio and audio-visual programs for the National Christian Councils of thirteen Asian countries. Twenty additional observers were present and six non-Asiatic countries were also represented.

The leadership of the Conference showed much progress in the development of Asian personnel. The Chairman of the Conference was Mr. Mathew Ogawa, executive secretary of AVACO, host to the Conference. Each day opened and closed with an inspiring message from Dr. G. P. Charles of Burma and from the Rev. Jose Yap of the Philippines.

### Leaders from Around the World

Observers from non-Asian countries included two from London -- Mr. Arthur Lomas, audio-visual secretary of the World Council of Christian Education and Mr. David Lomax, director of the Christian Overseas Audio-Visual Centre; Pastor H. W. von Meyenn of the Evangelische Pressehaus of Germany; Rev. Edwin M. Luidens, executive director of RAVEMOCO; Dr. and Mrs. Harry Spencer of the Radio-TV Department of the American Methodist Churches; and Mrs. Helen Saulsbury, special assistant to the executive director of RAVEMOCO.

The First Asia Conference on Mass Communication met three years ago at Bangkok (Thailand). Its decisions and recommendations were often reflected in the reports submitted on the first two days from each Asian country -- Burma, Ceylon, Hong Kong, India, Indonesia, Japan, Korea, Malaya, East Pakistan, West Pakistan, the Philippines, Taiwan and Thailand.

On the first day also were delivered brief keynote addresses on each of the five areas of study assigned to the Conference -- by Dr. Henry Mack of Station DYSR of the Philippines; Mr. Lomax (London); Mr. Solomon Saprid of the Radio-Audio-visual Commission of the Philippines; Mr. Ogawa of AVACO (Japan); and the Rev. Mr. Luidens (U.S.A.).

Five special study groups met separately on the third day of the Conference, to present reports to the whole Conference on the fourth day

THOMAS BABINGTON MACAULAY



for study, revision and approval. These groups were as follows:

Group I	<i>Radio and Television</i>
Group II	<i>Projector Materials</i>
Group III	<i>Non-projected Aids</i>
Group IV	<i>Leadership Training</i>
Group V	<i>Strategy Relationships</i>

The fifth day was devoted to the Continuation Committee meetings, with one member voting from each country, but with most of the delegates in attendance. Important actions taken include the following:

### Conference Actions

1. An Asia Office for information exchange and the coordination of planning and production for Asia as a region was set up, with headquarters in Japan. Mr. Ogawa and Mr. Vern Rossman of AVACO were designated director and associate director respectively. A budget of twenty-five hundred dollars was set up for 1959, with the first thousand to be raised from contributions by the various radio and audio-visual committees represented.

2. The Southeast Radio Plan was placed as first priority by the Committee, for promotional emphasis as the next step in radio outreach in Asia. This involves the adding of powerful short wave transmitters to Station DYSR in the Philippines for broadcasting the Christian message to such countries as Hong Kong, China, Indonesia, Burma, Thailand, Borneo.

3. It was voted that conversations be opened immediately with the secretariat of the East Asia Christian Conference, Asia regional cooperative agency relating to the World Council of Churches and the International Missionary Council, to move toward a closer relationship in terms of work, fellowship and organization.

4. The officers of the new Continuation Committee were elected as follows: Dr. Charles of Burma, chairman; Mr. Constantino Bernardez of the Philippines, vice-chairman; Bishop Gabriel Sundaram of India, secretary-treasurer; and Mr. Lie Tjie Kiet of Indonesia, assistant secretary-treasurer. A place was opened on the Committee for two ex-officio officers -- (a) the executive of RAVEMCCO and (b) one member of the secretariat of the East Asia Christian Conference.

5. The next meeting of the Conference on Mass Communication was tentatively set for 1961, to be held in Burma.

6. The membership of the Committee was enlarged to include Taiwan, Okinawa, Australia and New Zealand.

### IMPORTANT MEMO!

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**THE CHRISTIAN BROADCASTER**



## Observer's View

These paragraphs are intended simply as an observer's view of the All-Asia Mass Communication Conference, as seen through the eyes of a traveler from the British Isles.

Observers could not fail to be impressed by the surroundings of the Conference. AVACO has possibly one of the most impressive AVA buildings in the world (possessing even such refinements, for comfort and hard work, as food catering facilities and air conditioning). Coupled to this, our hosts had farsightedly arranged excellent accommodation in Japanese-style hotels, thus enabling guests quickly to absorb the traditions and ethos of the country.

An AVA evening for the general public, before the opening of the Conference, well presented some indigenous aids, such as *evanashi*, and demonstrated also the efficiency of AVACO in producing local-language versions of foreign film productions. England's "The Supreme Secret" was superbly projected in a new Japanese-language version.

The first half of the Conference was spent very profitably in hearing reports from delegates on work in their own countries (linked, in evenings, with A-V presentations from all countries).

In the second half of the Conference, members split into five working groups. One gained the impression that, whereas the Bangkok Conference prepared much ground, though tending to be idealistic, this Tokyo Conference was thoroughly realistic. Special emphasis was placed always on the needs (in materials) to get beyond the "gad-get" stage, and (in personnel) to strengthen the national element in leadership.

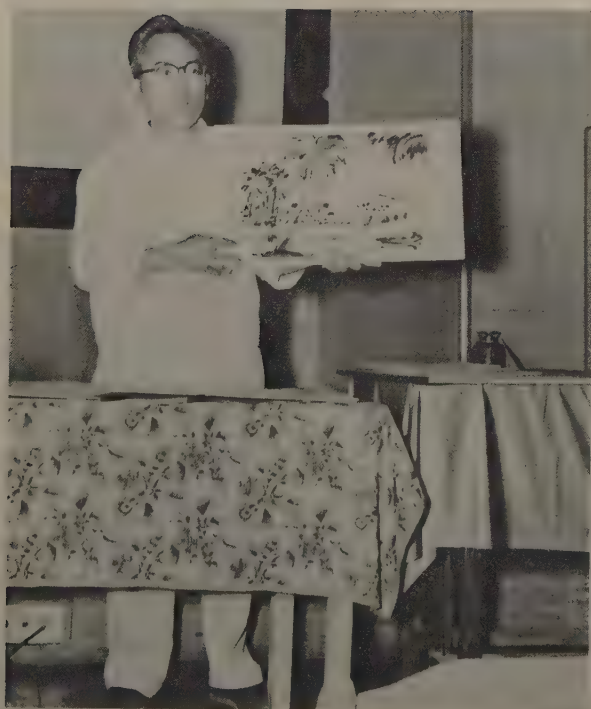
The Conference finished effectively with an AVA Exhibition (arranged in connection with the succeeding World Convention on Christian Education sponsored by the World Council of Christian Education). This exhibition covered two floors of a large building, and it is no exaggeration to say that the variety of A-V apparatus exhibited there surpassed the exhibits of the 1958 World Fair in Belgium. Here was wonderful proof of the virility of AVA in Japan, and of the forecasts of great developments in the future.

ARTHUR LOMAS



**Fifty-three delegates from thirteen Asian countries.... "Observers" from Germany, Great Britain, America**

*DR. HARRY SPENCER (right) of the Radio-TV Department of the Methodist Church in the U.S.A. speaks to the Asia Conference delegates.*



*SOLOMON SAPRID of the Radio and Audio-Visual Commission of the Philippines discusses some of the non-projected aids used in local evangelism. Many of these are the art work of Mr. Saprid himself.*



# MASS COMMUNICATION Conference



*Morning and evening devotional services were led by the Burma representative, DR. G. P. CHARLES.*

## TOKYO WAS THE HOST

*Informal group discussions and exchange of ideas and plans were valuable additions to the over-all conference program.*





# Illustrative Scripts

From Great Britain

## "I AM THE DOOR"

By J. A. Fisher

NOTE: The Rev. Mr. Fisher is with the Department of Religious Broadcasting of the British Broadcasting Company. "I Am the Door" was aired from London.

\* \* \* \* \*

SUSAN: Must you sort out these books tonight, Simon? Can't they wait till the end of the week?

SIMON: No, Susan, I'd rather do them now. I shan't have much time at the weekend, especially if we take the boys out. And you know, my dear wife, they rather depress me like this. I keep catching sight of books I used to see on Father's desk before he died -- his Bible there, and that notebook. It's not my room at the moment, with bits of his personality all around. So let me sort things out and decide what I want to keep. I expect most of them can go, so it shouldn't take long.

SUSAN: I hope not, Simon. You won't want this one, anyway. It's full of notes and scribbles....Now, what is it? "Inclusion and exclusion...the dove." I never could read your Father's writing. Sermon notes, I suppose.

SIMON: Oh, that's the black notebook. No, I don't think I'm likely to need that. The Vicar might find it handy, though. The old man usually preached a good sermon, you know.

SUSAN: Well, I'll leave you to it. Don't be late, will you, dear?

SIMON: No, Susan, I won't be long. Good-night, darling.

SOUND: FOOTSTEPS AND DOOR SHUTTING.

SIMON: (TALKING TO HIMSELF) I always used to wonder what was in it -- this little book. Yes, it must be sermon notes. Now I wonder where Susan found....oh, here it is...."Inclusion and exclusion...the dove." No, it's not the dove. It's the door....*I am the Door of the sheep.* That's a strange text to use. And yet, it's so like Father -- one minute open and inviting, and then I'd say something and the door would shut....(LEAFING THROUGH PAGES) Yes, I thought so. This was one of his uncompromising sermons. I always used to feel rather uncomfortable.

READER: *Enter ye in by the narrow gate: For wide is the gate and broad is the way that leadeth to destruction and many be they that enter thereby. For narrow is the gate and straitened the way that leadeth unto life, and few be they that find it.*

SIMON: That was a favorite one. And the other: *No one cometh unto the Father but by me....*I never could see that he was right about that. Perhaps it was well enough for simple people in the old days -- the stock in trade of the Revivalists and old-time preachers.

MUSIC: MY GOD IS SO HIGH YOU CAN'T GET OVER HIM (1 VERSE)

SIMON: Very pretty -- in a Negro Spiritual. But Christ wasn't like that. He welcomed people, made friends with them, laughed with them, ate and drank with them. He didn't shut people out. (LEAFING PAGES) Another text!

READER: *Verily, verily I say unto you I am the door of the sheep. All that come before me are thieves and robbers; but the sheep did not hear them. I am the Door; by me, if any man enter in, he shall be saved and shall go in and go out and find pasture.*

SIMON: I wonder what Father was going to say about that. Something pretty fierce, I expect. I remember how Father and I disagreed; but we were bound to. He belonged to a past age. His mind was essentially Victorian -- clear-cut judgments, over-simplifying complex questions. There's no living like that today. We even use different words from his now, wider ideas. On the whole I've kept my standards pretty high, though -- seems to me.

READER: *And the Pharisee prayed thus with himself; God, I thank thee that I am not as other men are....*

SIMON: Me, a Pharisee? Oh, no, that's monstrous! I've never been a Pharisee -- all that Puritanical don't-smoke-drink



attitude, I can't stand it. No, I'm not a Pharisee, thank God, If I've erred at all it's been the other way, I guess.

SOUND: FADE TO NOISE OF PARTY

MARY: Goodby, Simon. We must be going now.

SIMON: Nonsense, you can't go yet, Mary. The party's hardly begun.

JOHN: No, we really must. But it's been a wonderful party.

SIMON: Have one more before you go, John. Come on. What are you drinking?

JOHN: No, thanks. Honestly, I'll never get home if I do.

SIMON: Rubbish, man! Of course you'll have another. I know the very thing.

MARY: No, really, Simon.

SIMON: Here, you try this. I brought it back from Rotterdam last week.

JOHN: Oh, well, just one. Cheers!

SIMON: There, that'll keep the cold out.

SOUND: PARTY NOISES FADE TO STEPS AND OPENING OF DOOR.

SIMON: (OFF MIKE) There you are. Mind how you go.

SUSAN: Sure you can manage, Mary?

MARY: Yes, thanks. We'll be all right.

JOHN: Cheerio! Lovely party.

SOUND: CAR DRIVING OFF

SIMON: It's lucky Mary can drive. John would never have made it home. Poor old John. Tight as a lord.

SUSAN: I hope they'll be all right. I do wish, Simon, you hadn't given him those last drinks. I don't think he's got the head for drinking.

SIMON: Don't you upset yourself, darling. They'll be all right. John may have a hangover tomorrow -- but, anyway, he's got to learn his limitations.

SUSAN: Poor Mary, it's such a shame for her.

SIMON: Well, they were all right, weren't they? Still are, I expect. It's a funny thing but I haven't bumped into John for a long time. We used to see such a lot of each other. But he was always a bit of a fool, and Mary was too prim by half. I expect she blamed John's thick head on me.

SOUND: CLOSING OF DOOR AND PICK UP OF PARTY NOISES.

READER: *For it is not an open enemy, that hath done me this dishonor; for then I could have borne it. But it was even thou, my companion, my guide and mine own familiar friend.*

SIMON: (TO HIMSELF) Yes, that was quite a party. But there's no need to exaggerate one's mistakes. Just because a thing happened once -- well, twice at the most -- you can't call it betrayal. John should have had more sense.

MUSIC: MY GOD IS SO HIGH

SIMON: *It was even thou, my companion....All right, all right. Suppose it was my fault? We were young then, just beginning to earn good money and to enjoy spending it. If we were wrong, it's past and done with. I've learned that there's more satisfaction in honest work than in having fun. To produce something good, to see it grow -- that company in Toronto -- to know that your work makes a difference, that's the real thing. And talking things over with Susan....(VOICE FADE)*

SUSAN: Well, how's the day gone, Simon?

SIMON: (YAWNING) Oh, not so bad. In fact, it's been rather good.

SUSAN: Was the Board meeting all right?

SIMON: Oh, yes. They accepted my report and the recommendations, too. Old Jerome called it "a very able presentation of the facts."

SUSAN: Well, you deserve it. You've worked hard enough. I think I deserve something, too -- letting you go off like that. Now admit, Simon -- I never complained, did I? Aren't you pleased with me?

SIMON: Of course, my dear. I always am. You were wonderful.... Oh, and afterwards I had lunch with J.T. and he said would I visit the Toronto office and report on that.

SUSAN: What did you say?

SIMON: Well, of course, I said yes. I mean, it's a wonderful chance and it should not take long. In fact, I should do it in five days.

SUSAN: Oh, well, I suppose it might be worse. Do you know when you're going?

SIMON: That's a bit awkward. I've got to get there on the fifth, and....

SUSAN: No, you can't, Simon. Impossible. You'll be away for the eighth.

SIMON: I know, dear, but....

SUSAN: No! I won't listen. I knew it all along. It's just work, work -- all



the time. You missed David's birthday, and now you are planning to be away on our wedding anniversary. You must just say you can't go. Why can't someone else do it?

SIMON: Listen, dear....

SUSAN: No, I won't listen. You just think...

SIMON: Don't you see? Of course I must do it, and equally well, of course, someone else could -- and you know who.

SUSAN: What do you mean?

SIMON: They could send young Barton. He'd do it. Only too glad to. And come back acting even more the successful young executive -- and saying, "Well, J.T., of course I don't know much about the Canadian market, but from what I saw ...."

SUSAN: In that case you have no choice. How I do dislike that young man. But, oh, isn't life beastly?

SIMON: Yes, darling, I know. And I'm not having him stepping into my shoes. Well, that's life, after all. You've got to keep on top in this world.

MUSIC: MY GOD IS SO HIGH

READER: *And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is chief, as he that doth serve.*

SIMON: I can't think what's wrong with me tonight. Must be finding this notebook of Father's. I seem to find something wrong in everything I do.... Let me get it straight. I'm doing a good job, and doing it well. There is nothing whatever wrong in working hard and getting on. It's just using one's talents.

READER: *But I am in the midst of you as he that serveth.*

SIMON: I was an underling long enough, in all conscience. I've had a hard struggle to get where I am now. Make enough money for comfortable living.

READER: *Woe unto you that are rich, for ye have received your consolation.*

SIMON: Money! Wonder if I'd be called rich. I'm in the upper income bracket, that is true. I have a good car, a house in the suburbs, schools for the boys. Technically, I am rich, by some standards, I guess. But it's still hard to live on what I make. This waiting for the next credit to reach the bank. This can't really be riches. Nobody's going to shut the door in my face, as if life had given me all it could. I

haven't worked just to get rich, have I? I've taken a pride in doing my work well, being conscientious about it. I haven't robbed or cheated anybody -- or been dishonest. Of course, that session with J.T.... (VOICE FADE)

J.T.: Just a minute, Simon.

SIMON: Yes, J.T.

J.T.: I'd like a word with you while Miss Williams is here. Go ahead, Miss Williams. Tell Mr. Frere what you were telling me about young Barton.

WILLIAMS: Well, it's just that I happen to know his circumstances. He's buying his house, and his furniture, too, I believe. And though he always keeps up a good appearance, I've sometimes wondered whether he was managing all right. Then yesterday his secretary told me that his wife had been ill for the last month and he's had to get a housekeeper. I think he may be in real difficulties. Of course, I know the medical expenses are covered, and I could give him something out of the welfare fund, but....

J.T.: No, that wouldn't do at all in his case.

WILLIAMS: Yes, Sir, that's what I felt. It's rather a delicate position, so I thought I should mention it.

J.T.: Quite right, Miss Williams. I'm glad you did. Now that Mr. Frere knows the situation I'll talk it over with him and see if something can't be done.

SOUND: DOOR OPENS AND CLOSSES

J.T.: Well, now, Simon -- I think we must do something about this. Barton is a bright lad who should go a long way if he can concentrate on the job. But there's nothing like money worries for spoiling work. We could give him an individual raise, but I don't like doing that. I wondered whether we should take a bit of a gamble and get him on the Board now. I don't quite know what special responsibility we could give him. Of course, you're handling a big load yourself. I dare say it would help you to shed some of it. But there, he's your assistant. You know him better than any of us. It's really for you to say.

SIMON: That's quite an idea, J.T. I'd certainly like to ease up a bit some time. But I wonder -- Barton's a bright lad, as you say, and chock full of ideas. Yet he's a bit inclined to talk out of the top of his head. I thought when he came to me that he was a first-class man, but now -- well, I don't know.

J.T.: Oh! Anything special?

SIMON: No. One or two mistakes, but nothing special. I just think he's a bit lightweight. But of course I'll back your judgment -- even against my own.

J.T.: No. I think that settles it. You know him. If you say he doesn't make the grade, that's that. But I'd like to help him.

SIMON: Well, of course, we must find out more about his wife's health....Sorry, J.T., I was thinking aloud. I was wondering whether we could send him to the Milan office. He'd do that well; might really put it on its feet -- and financially, of course, he'd be better off, and it might be just the thing for his wife's health.

J.T.: Milan? You don't think it's a bit of a dead end for him?

SIMON: Well, no, J.T. I think we've underestimated its possibilities. He'd find it tough, of course, but it would give him a chance to prove himself. I think he'd fit in well there.

J.T.: Very good. I'll find out about his wife -- and if that side is all right we'll suggest him for Milan. (VOICE FADE OUT)

READER: *And out of the heart come forth evil thoughts, murders, thefts, false witness. These are the things that defile a man.*

SIMON: Sometimes I've wondered about what I said to J.T. -- about Barton. What could I do? I can't stand the man. I know what I said was not quite true -- but it hasn't hurt him much. He'll get on well enough. In any case, he's no concern of mine any longer.

READER: *This is the message which you heard from the beginning -- that we should love one another; not as Cain was of the evil one, and slew his brother.*

SIMON: Barton -- a Board member! I couldn't have endured it. He is always so perfectly right -- and sure of himself.

READER: *And wherefore slew he him? Because his works were evil and his brother's righteous.*

SIMON: I'm tired. I'd better give up this idea of sorting out Father's things and go to bed.

READER: *I am about thy path and about thy bed and spy out all thy ways.*

SIMON: O Lord, what sort of a grim mess is this? I have gone on my way -- a decent, ordinary man, home-loving, hard-working -- a success. And now suddenly it's all spoiled. I feel like I'm trapped, hemmed in. There must be some way out.

READER: *If you ascend up into heaven I am there; if you go down into hell, I am there also.*

SIMON: Isn't there some way out!

MUSIC: MY GOD IS SO HIGH

READER: *If you go down into hell I am there also.*

SIMON: Well, I might as well admit it....Here I am -- a responsible man, middle-aged. A man who betrays his friends, who pretends to work conscientiously. And what for? To make money, to get power, to cut a figure in business, to justify his own existence. I have hated and envied, and, dear God above, you know how much more I have done. But I know what I am, what I shall always be. There's nothing I can do. (PRAYING) Father, You are the Door; but You who know my heart know also that all my life I have been afraid of You. I'm not like my father, Holiness, real goodness -- they're not for me. Even if the Door were open, I could not go in.

READER: *I am with thee and will keep thee whithersoever thou goest. For I will not leave thee, until I have done that which I have spoken to thee of.*

SIMON: (CONTINUING IN PRAYER) Father, let me stay as I am. Let me go on just being an ordinary man. Why should You try to help me? I'm not worth it.

READER: *What man of you having a hundred sheep and having lost one of them dost not leave the ninety and nine in the wilderness and go after that which is lost until he finds it?*

SIMON: One thing I see now -- I don't really know what I am doing or why I do it. I never have known. And now I'm lost. Oh, sure -- I go to church sometimes. I was christened and all that, but.... I remember Father telling me about it ... (VOICE FADE OUT)

MUSIC: THERE IS A BALM IN GILEAD

PRIEST: Name this child.

GODMOTHER: Simon.

PRIEST: Simon, I baptize thee in the name of the Father and of the Son and of the Holy Ghost. Amen....We receive this child into the congregation of Christ and do sign him with the sign of the Cross in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully fight under His banner against sin, the world and the devil -- and to continue Christ's faithful soldier and servant unto his life's end. Amen.

MUSIC: THERE IS A BALM IN GILEAD



SIMON: Yes, I was christened. But I've always assumed christening was a formal kind of thing, a way of belonging to the church. I've never really thought of it as having any special significance -- belonging to God, that is. I've never even been sure I believe in God.

READER: *And it shall come to pass that before they call, I will answer; and while they are yet speaking I will hear.*

SIMON: Lately, though, I've been wishing -- oh, that I'd done things differently. Every once in a while I find myself thinking about the confirmation -- when I was at school....

MUSIC: SOMETIMES I FEEL DISCOURAGED

BISHOP: Do you here in the presence of God and of this congregation renew the solemn promise and vow that was made in your name at your baptism -- ratifying and confirming the same in your own person, and acknowledging yourself bound to believe and do all those things which your Godfathers and Godmothers then undertook for you?

BOY: I do.

BISHOP: Defend, O Lord, this thy heavenly grace, that he may continue thine forever; and daily increase in him thy Holy Spirit more and more until he come unto thy everlasting Kingdom.

MUSIC: THERE IS A BALM IN GILEAD....

SIMON: Confirmation! I promised then and I meant it. I was prepared while I was away at school, and for once my father wrote instead of my mother -- I could hardly read it -- and told me to learn a hymn and say it with my prayers every day. Let's see -- what was that hymn.... (SINGING WITH HESITATION) *Come, Holy Ghost, our souls inspire and lighten with celestial fire.... I forget what came next, but then the bit I liked.... Thy blessed Unction from above is comfort, life and fire of love. Hmmm.... I remember when confirmation day came....*

The Chapel was all full of light. The Bishop had a round, shining face, and he talked about lighthouse keepers who had to keep their light shining in case ships got wrecked. Then we all walked up in turn. I knelt on a red hassock while he bent over me and said a prayer. That was a long time ago. (IN PRAYER) Lord, can I still be anything like that boy, promising so much to You? To pray and work. To hate evil and do good, and never to cheat at work again? When did I change?

READER: *And others are they that are sown among the thorns. These are they that have heard the Word; and the cares of the world and the deceitfulness of riches and the lusts of other things entering in choke the Word.*

SIMON: (CONTINUING IN PRAYER) Father, once I promised to be faithful to You, and now I am unfaithful, useless to You and to myself. But, why? This I can't understand. And why have I been remembering all these things this evening? Is it because of these sermon notes of Father's -- that take me back through the years?

READER: *Why are you troubled, and why do thoughts arise in your heart?....*

SIMON: Heavenly Father -- why?

READER: *As the Father hath loved me, I also have loved you.*

MUSIC: WERE YOU THERE?

SIMON: Lord, what must I do? I'm asking for help, Lord.

READER: *If you keep my commandments you shall abide in my love. These things have I spoken unto you that my joy may be in you and that your joy may be fulfilled.*

SIMON: Help me, God. Keep your hand upon me.

READER: *I am the Door; by me if any man enter in, he shall be saved.*

MUSIC: THERE IS A BALM IN GILEAD....



RNS Photo

#### FIRST ENGLISH-LANGUAGE BIBLE

A bronze plaque commemorating the Aitken Bible, first English-language Bible published in North America, was presented to the city of Philadelphia by the American Bible Society. The Bible was printed in 1782 by Robert Aitken and is known as the "Bible of the Revolution." Shown with the plaque and holding a copy of the original Aitken Bible is the REV. RICHARD ELLINGSON of the ABS.

From Ecuador

# The Voice of the Andes

## BIBLE INSTITUTE OF THE AIR

Faith H. Turner

*Acting Director*

"So they read the book, in the law of God, distinctly,  
and caused them to understand the reading" (Nehemiah)

ANNOUNCER: With this theme HCJB takes pleasure in presenting a new series of programs produced by our educational department under the title *The Bible Institute of the Air*. For the next fifteen weeks we shall present two programs each week of an introductory course of study, "Acquaintance with the Bible." We invite you to sit in on the classes as Dr. Scott presents the truths of Christianity to his niece and a European girl. In this way you will be enabled to know, or to know better, the *Book of Books*.

### CONTROL MUSICAL INTERLUDE

### CONTROL THEME

### CONTROL BRIEF MUSICAL INTERLUDE

ANNOUNCER: It is late afternoon as we leave the clamor of the busy city streets outside the public library and follow a young lady, Miss Betty Scott, to a quiet residential street. Here the houses are set apart pleasantly by green lawns and flower beds. Tall shade trees provide a shelter from the glare of the summer sun. In the distance loom the towers of a church and under their shadows stands the adjoining manse. But we pause for a moment. Betty has stopped to talk to a friend....

BETTY: Good afternoon. Aren't you Miss DuBois?

DUBOIS: Yes, that's right.

BETTY: And wasn't it you that I met after the church service on Sunday morning?

DUBOIS: Yes, I was with Mr. and Mrs. Smith. And you know, it was the first time I ever attended a church like yours!

BETTY: Oh, was it really? How interesting!

DUBOIS: What do you think? I have just come from Mrs. Smith's home and she gave me a gift... (HESITATES A MOMENT) a Bible.

BETTY: Oh, what a beautiful new leather Bible! How much you will enjoy reading it!

DUBOIS: Well, I have never had a Bible before -- and I've never read one.

BETTY: Oh....

DUBOIS: You know, of course, that I'm a European and -- well, we were taught that it wasn't for us to have the Bible, nor to read it, but since coming to this country, I am not sure that is right. Now that I have this Bible I'm very eager to know what it teaches and what it can mean to me, but I don't even know where to begin. Perhaps you could help me.

BETTY: This is a coincidence. Let me tell you about it. You know that I have come to stay with my uncle, the pastor of the church, while my aunt is away for some months. He promised me he would give me some Bible lessons if I would keep house for him.

DUBOIS: Oh, I see.

BETTY: I'm just coming home from the library, and at four-thirty we are to have our first lesson. Won't you come along and join us? It would be such a help to you as you begin to study the Bible for the first time.

DUBOIS: Really, you are very kind, and I would like nothing better, but perhaps I would hinder you in your studies.

BETTY: Why, Miss DuBois, it would be an inspiration to us both to have you with us. I know Uncle would be delighted to make some suggestions that would help you.

ANNOUNCER: Miss DuBois and Betty have a friendly chat as they walk down the street to the manse. After Betty has introduced her European friend to her uncle, the class begins. Dr. Scott says....

SCOTT: Miss DuBois, a rich experience is in store for you as you study the Bible.

DUBOIS: I am looking forward to this very much. You see, I know nothing of the Bible,



and perhaps you can help my English, too.

BETTY: Which version of the Bible will we use in our study? The American Standard?

SCOTT: That is often used, Betty. What version do you have, Miss DuBois? If you will look on the title page I'm sure you will find it there.

DUBOIS: Oh, let me see. I believe it is the Authorized Version.

BETTY: Isn't that sometimes called the King James Version?

SCOTT: Yes, it is the same. Of course, the King James Version is most widely known throughout the English world. It is written in old English and is sometimes hard for some people to understand. The American Standard is a more exact, more literal translation, and it takes into account some of the more recent manuscript discoveries.

BETTY: Aren't there some versions written in modern English?

SCOTT: Yes, there are Weymouth, Moffat, Goodspeed and the recent Revised Standard. Some are good, some take too much liberty with the originals. But for our beginning study, I think it would be well to confine ourselves to the King James' Version and what is commonly called the Revised.

DUBOIS: I had no idea there were so many versions!

SCOTT: Let's open our Bible now. And, by the way, I suppose you know that more copies of this Book are sold than of any other book in the world.

DUBOIS: Is that really true?

BETTY: Right! The Bible heads the list of best sellers.

SCOTT: You will notice these words of the title page, *The Holy Bible*. You see, we have in our hands a book that is different from all other books. The Bible is divine. It is the Word of God!

BETTY: Doesn't the Bible itself make this very clear?

SCOTT: Yes, the Apostle Paul says in II Timothy 3:13, *All scripture is given by inspiration of God...*

DUBOIS: But haven't there been other books that claimed to be of divine origin?

SCOTT: Yes, you are indeed right about that. However, Miss DuBois, none of them has stood the tests of scholarship and of experience throughout the ages as has the Bible.

BETTY: As far as I'm concerned, my own experience with the Bible gives me ample proof that this is the Word of God.

SCOTT: Yes, and I feel that everyone who approaches the Bible with a sincere desire to know the truth will agree that the Bible is divine.

DUBOIS: Of course, I have never read the Bible, so I cannot disagree, but believe me I really do have a sincere desire to know and accept the truth.

SCOTT: All of us believe in the existence of God, not only as the One who created the universe but One who is personal. Since we believe this, isn't it reasonable that he would reveal His will to man in a permanent (written) form?

DUBOIS: Yes, it seems reasonable to me.

SCOTT: Let's go back to the Title Page again where we read, *The Holy Bible*.

DUBOIS: Oh, yes, Doctor, that brings a question to my mind. Doesn't the word *holy* mean that the Bible is only for a special group of people?

SCOTT: No, I believe not, Miss DuBois. The Bible, the revelation from God, is for everybody and therefore everybody has the right to study it.

DUBOIS: Do you really mean that, Dr. Scott? Well! I have always thought that the individual did not have the right to study the Bible himself apart from the instructions or notes of certain authority.

SCOTT: That is what so many people believe, unfortunately. But that concept is contrary to the spirit and sense of the entire Bible. Would you like to look at some Bible verses that bring this out?

DUBOIS: Yes, very much.

SCOTT: Shall we begin with some verses in the Old Testament? Let me see -- yes, Deuteronomy 6:6 -- *These words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way.*

DUBOIS: Where is that found again, please?

BETTY: Let me help you find it.

SCOTT: Deuteronomy 6, beginning with the sixth verse. While we are back in the Old Testament, look at Joshua, the first chapter, the eighth verse.

BETTY: I have it right here -- Joshua 1:8. *This book of the law shall not depart out of thy mouth; but thou shalt medi-*

*tate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt have good success.*

SCOTT: The Old Testament is full of verses that bring out this truth, but shall we turn to the New Testament?

BETTY: Yes, but would you give us the references for more verses in the Old Testament so that we can study these later for ourselves?

SCOTT: Excellent idea, Betty. There are many in the Psalms -- Psalm 1:1,2; Psalm 78:8; Psalm 119:105.

BETTY: Let me check them, please, Uncle. Psalm 1:1,2; Psalm 78:, 8; and Psalm 119:105.

SCOTT: Now for the New Testament. *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* You'll find that in Matthew 4:4. Would you like to take down some others?

BETTY: Please, Uncle.

SCOTT: There are John 14:23, 24; Colossians 3:16; II Timothy 3:15, 17.

DUBOIS: May I check those to be sure I have them right? John 14:23, 24; Colossians 3:16; 4:16; II Timothy 3:15, 17. How shall I be able to find these in the Bible?

BETTY: A list of the books is given in the front of the Bible. It will help you find the books until you become better acquainted.

SCOTT: Right.

BETTY: Uncle, where did the concept come that the Bible is only for a certain group and all others must study with authoritative notes?

SCOTT: It has come, in part,--from a bad translation and an even poorer interpretation of II Peter 1:20.

BETTY: Oh, I have that verse here. Shall I read it?

SCOTT: Please do.

BETTY: *Knowing this first, that no prophecy of the Scripture is of any private interpretation.*

SCOTT: Any competent Greek scholar knows very well that this verse teaches that no prophecy of the Scripture originated by the explanation of an individual. The next verse amplifies this concept. Will you read it for us, Betty?

BETTY: The next verse? That's verse 21 of II Peter -- yes, here it is: *For the*

*prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.*

SCOTT: Both these verses show the divine origin of the Bible even though it was written by man. It is not talking of the interpretation, but of the origin of the Bible.

DUBOIS: Oh, it is very clear, Dr. Scott.

SCOTT: Is it really, Miss DuBois?

DUBOIS: Oh, it is indeed. I am convinced, not by you, Dr. Scott -- please don't misunderstand -- but by what the Bible says of itself, that we are free to study the Bible for ourselves.

SCOTT: I'm glad you said that, Miss DuBois. I never want you to accept what I say unless it has the authority of the Scriptures behind it.

DUBOIS: And now a whole new vista is opening before me. As a seeker after the truth I am thrilled that I myself can study this Bible and discover its many treasures.

#### CONTROL BRIEF MUSICAL INTERLUDE

ANNOUNCER: You have just heard the first in a series of programs of *The Bible Institute of the Air*. Listen on Thursday night, same time, same station, for the next lesson in the study, "Acquaintance with the Bible." The part of Dr. Scott was taken by Alan Hamilton, his niece Betty, by Claire Hamilton, and Miss DuBois by Stella K.

\* \* \* \*

#### NOTE:

We would greet you with the words of the Psalmist: *O magnify the Lord with me, and let us exalt His Name together.* That is the reason for the existence of the Bible Institute of the Air at HCJB. It is the Bible Correspondence Department of the *Voice of the Andes*. This Bible Institute is unique in that its student body is made up of thousands of students in 33 countries on six continents. The Word of God is taught by radio, by correspondence -- so that as far as the mails go and as far as radio goes, we go. Over 32,000 Bible correspondence courses in Spanish have been sent to all parts of the world. There are now 30 Bible Institutes and Seminaries using our courses as textbooks.

Many pastors write of the great blessing received through the programs and courses, so we know that the truths taught are passed on to their congregations. Thus we reach the multitudes through the trained worker.

These same courses are now translated into French, Portuguese, German, Russian and English, and the various foreign language departments of HCJB will be using them as well.

HCJB Release



## AFRICA..... Morocco

### ▲ PROGRAM BEAMED BEHIND IRON CURTAIN

With the addition of *Radio Tangier* as an outlet, the *Christian Brotherhood Hour*, international radio program of the Church of God (Anderson, Indiana) beamed its first short wave broadcast behind the Iron Curtain last fall. The Rev. R. Eugene Sterner, director of the Church's radio and television commission, said the African station brought the program's total number of outlets to 210. The *Christian Brotherhood Hour*, he added, is broadcast as a public service by about 80 of the U.S. stations which carry it. Established in 1947, the program has grown from a local broadcast to its present outreach.

RNS Release

## ASIA..... Japan

### ▲ AVACO FEATURES NEW MUSIC PROGRAM

A new fifteen-minute radio program entitled *My Music* is to be prepared by AVACO at the request of the Osaka Broadcasting Corporation. It will feature classical Christian music to be broadcast each Saturday morning (10:45) over OBC, one of Osaka's largest radio stations with a potential listening audience of 1,500,000. The program will appeal to people who are familiar with the music but are not aware of its Christian background and "content." Soichi Tsuji, well-known music critic and interpreter, will give the explanatory comment. Listeners will be asked to write in their requests for music or invited to present questions about Christianity, as part of a plan of "follow-up."

JCAN Release

## ... Philippines

### ▲ DYSR PRESENTS VARIED ORGAN MUSIC

The new Hammond Organ in our *Tate Memorial Studio* (formerly called simply "Studio B") is a most versatile instrument, and the pride and joy of our music director, Mimi Palmore. One of its first uses has been the building up of a permanent library of Visayan hymns, with Mrs. Nellie Aldecoa as soloist. The Rev. Juan Pia has a long list of hymns needed for the Visayan hymnology program. Of course, the organ is featured in its own weekly program on Sunday mornings -- *The DYSR Organ Console*.

On Wednesday afternoons it pours forth the comedy theme for our Visayan drama -- the story of Juan Tamad. Juan is a comedy character who always seems to be "behind the eight ball." Out of Juan's escapades and troubles, Script Writer Alfredo Cafe always finds a timely lesson. And Pro-



MRS. JAMES "MIMI" PALMORE, popular music director of Station DYSR, Dumaguete City, Philippines.

\* \* \* \*

gram Director Constantino Bernardez always knows what kind of organ music bridges and sound effects to ask from the organist.

This organ, which the Hammond people say is the finest of its kind in the Philippines, will certainly bear its share of one major program objective: "...to present music that, with all its infinite variety, creates a sense of underlying harmony and ministers to the nobler aspirations and passions of man."

DYSR Release

## EUROPE..... Czechoslovakia

### ▲ "PRAGUE RADIO" AND CHRISTIANITY!\*

The *Prague Radio* replied with an emphatic "no" to listeners who, it said, had written in urging that Christian moral principles be retained in Communist Czechoslovakia because of their "good influence." "These principles, which were perhaps good when Christianity was young," the Station said, "have deteriorated into a reactionary system exploited by the capitalists. For that reason, they cannot be allowed and must be replaced by Communist principles of morality, which are the best in the world."

RNS Release

## ... Germany

### ▲ EARLIEST SOURCES OF CHURCH MUSIC\*

Mr. Rolf Liebermann, general manager of the Music Department of *North German Radio's* Hamburg station, recently announced a new fifteen-minute series of twenty radio programs devoted to vocal and instrumental music from Old Testament lands and times. In collaboration with the Israel In-

# Information

stitute for Musical Ethnology, which has given thirty years to such research as the reconstruction of old temple instruments, Mr. Liebermann obtained a rich group of selections (all on tape) which traces the origins of Hebrew music, showing its influence on folk music of the Middle East. The Liturgy of early Christians was closely related to the religious music of pre-Christian Jews, as this series will demonstrate.

\* \* \* \*

The *South German Radio* in Stuttgart recently began a series of forty fifteen-minute and half-hour telecasts under the general title "The Critic

## NEW PROGRAM --

## CRITIC AND CHURCH\*

in Church." The half-hour programs, on Sunday morning, are devoted to a review of the last few years in the development of the Evangelical Church. When *South German Radio* was approached as to its reactions to the series as a whole -- its integrity and potential value -- these comments were made:

"Great critics and polemicists are hard to find nowadays. They all but disappeared twenty-five years ago, when they were suppressed. On the other hand, captious faultfinders are plentiful as sand on the shore, full of reproach and suspicion, chronically irritated, impatient, unsatisfied, confusing intellect with the ability to complain. As they have no clear goals, they are, perhaps, a source of annoyance to us. But can we not understand them more readily than we can those who seem to be chronically content and satisfied? Perhaps it is a sign of these times, in which the security of nearly everything has become doubtful -- *We stand here disappointed, seeing the curtain drawn, and all our questions are still unanswered*, says Bert Brecht. And behind the snobish, nervous and angry abuse heard in coffee houses and read in magazines can hide an openness toward the future, a genuine disillusionment and desire for new orientation -- in short, a very real search. And one who asks questions has at least the chance of getting an answer.

"Does the Church, too, ask? Or does she protect herself against the future by a kind of make-believe questioning intended mostly for show, and by her ritualized thinking, revised Bible study, her shrines, institutions and non-stop activity?

"Has the real immensity of the challenge presented by the new world politics and technical innovation (not to mention that of the new spiritual science, psychiatry) and their attendant repercussions in social science and art, been understood, and their measures taken? Has the Church any statesmen or sages to talk with Martin Buber, Martin Heidegger, Albert Einstein or Gottfried Benn? Are any such to be found in the increasing number of questionable 'conferences' held every-

where? Do we not find that the Church is still complacent at our steady stream of occasionally clever but mostly sapless carping, censoring and scolding from the ground of outworn standards that distort the vision of the truth? May we not well ask whether Christianity has come to the end of an era, and whether there may be urgent need for re-valuation? It might surely be productive to interpret nearly all the thinking and organizing effort of the Church today as an attempt to build a shield against the new, the different and the unknown.

"The Critic in Church' originated from such reflections. It aims not at destruction but at mediating for some ideas whose time may be close at hand. As the subject can never be exhausted, we intend to stick to key aspects only. However, we hope that the discussions which should follow the programs will go beyond the fragmentary phase of the programs themselves. Criticism, which is inevitable, should be constructive. No series of television programs can hope to solve the problems of the Church in our time, as that problem needs to be solved through action more than theology. Suggestions will therefore be limited to specific areas such as art or politics in the Church. Certain needs appear again and again in the manuscripts sent in by experts queried as to their prescription for such a program. Here are a few:

"Less claim to positions of power, more courage to experiment freely with the strength and prestige of the Church; less assumption and administration of holiness, more compassion; and less fear of the new and the different, but no gullibility toward mere jargon that is new; less emphasis on the hope of a better *beyond* with more emphasis on the Christian solution of *here-and-now* problems; less *adolescent* religion, more careful understanding of the secular mind.

"Once, the Church could be criticized only from within itself. It is a sign of growth in all of us if such criticism now can come from outside of the Church's very loose boundaries. And we believe that such criticism is gravely needed at this time."

\* \* \* \*

## ▲ "TO WHOM DOES THE RADIO BELONG?"

Warnings against any state or economic control over television or radio were sounded in Baden Baden at the annual conference of the Bureau for Radio and Television of the Roman Catholic Church in Germany. Theme of the conference was, "To Whom Does the Radio Belong?" Professor Paul Mikat of Wuerzburg emphasized that any monopoly by the State over radio or TV would "initiate a development which would be at the expense of the Church." Bishop Wilhelm Kempf of Limburg, the German hierarchy's commissioner in charge of radio and TV matters, said that "nobody can relieve the



# PROGRAMMING

Church from its duty, nor disclaim its right, to watch over the development and programming of these modern mass media." Other speakers stressed "the ethical necessity to make public welfare and morals the only measuring stick of programming." Auxiliary Bishop Walter Kampe of Limburg said programs "must neither be shaped exclusively to meet the requirements of the intellectual layers nor to be taken from the lowest drawer."

RNS Release

## ... Monte Carlo

### ▲ CATHOLIC TV FILMS TO BE SCREENED

Producers from many countries are being invited to attend a special conference planned for Monte Carlo, February 9-16 next year, under the auspices of the International Catholic Organization for Radio and Television (UNDA). Officials at the UNDA headquarters in Fribourg (Switzerland) said the conference will feature the screening of some of the latest international Catholic productions for television.

RNS Release

## ... Poland

### ▲ RELIGIOUS BROADCASTS REFUSED

Polish authorities have denied permission for regular Roman Catholic religious broadcasts over the government-controlled radio, it was announced in Warsaw. This includes broadcasts of Sunday Masses. The announcement was made by Wlodzimierz Sororski, radio network director, who said "numerous" listeners throughout the country had written him requesting the religious programs. Religious broadcasts had been customary in Poland before the last war and for a short period after the war.

Mr. Sororski said the authorities had decided against granting the requests because "if such a privilege is granted to the Roman Catholic Church, other denominations in Poland would request the same." He said this "would result in frequent quarrels as to who received the most broadcasting time and would lead toward disunity among the Polish people." And the official added, "As there is a strict separation of Church and State here, I see no reason for helping the dissemination of religious beliefs. The State wants to remain objective toward these problems."

RNS Release

## ... U.S.S.R.

### ▲ MOSCOW SAYS COOPERATION IS POSSIBLE\*

In a series of foreign language broadcasts the *Moscow Radio* has been emphasizing the theme that cooperation between Christians and Marxists "is possible after all." Citing Poland and Hungary as examples, it contended that workers in those countries "do not oppose their Communist government although they are Roman Catholics."

"Christianity, in fact, as Engels indicated, was revolutionary in its origin like communism,"

the *Moscow Radio* declared. "From its beginning, Christianity is characterized by its general affirmation of equality of man before God." The broadcasts further claimed that "this universalism, which sprang into life several times during the history of Christianity, to a certain extent makes Christians aware of the inhumanity of colonial oppression, principally in its racist aspects....To these general tendencies must be added another, particularly strong among intellectuals -- respect for the individual -- which takes the form of a trend of criticism against capitalist exploitation."

## ... Sweden

### ▲ SWEDISH TV BEHIND BARS

Swedish prisoners prefer television to movies and therefore the Prison Administration of Sweden has set aside 20,000 crowns of its new annual budget for television sets to be used in jails. As yet, no sets are to be provided for the "tough guys" or incorrigibles. Prison guards will be paid for overtime due to the late hours of the television programs. The Prison Administration itself frowned on the whole idea until cautious experimenting with donated sets proved that moderate television during recreational periods had a better effect on the prisoners than did educational films.

## LATIN AMERICA.....

### A Letter from ROBERT REMINGTON

November 15, 1958

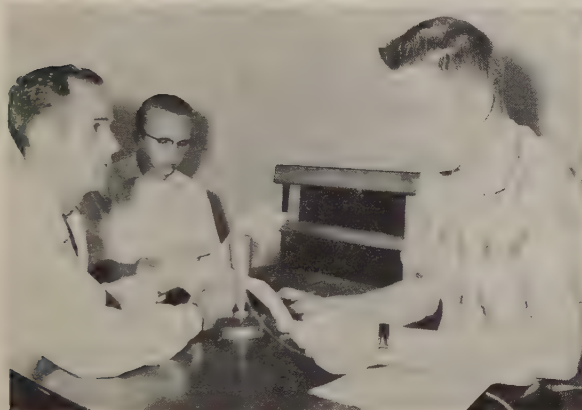
Dear Friends,

The Big News is *Decision*. The Spanish edition of the Billy Graham program, *Hour of Decision*, is going into production. From studios of the missionary station TIFC, with up-to-the-minute news cabled from the Billy Graham campaigns, will come *Decision*. The *Panamerican Christian Network* is charged with the tremendous task of placing and distributing the program on the commercial radio stations in Spanish America. I have just returned from visiting seven Caribbean countries where we made arrangements for starting this program the first Sunday of January, 1959, on twenty-eight different stations in the area, with a total output of 135,000 watts.

In the meantime, all the other activities of the *Panamerican Christian Network* continue. The recording and shipping of Christmas programs is in full swing. The Net sends out over 250 tape-recorded gospel programs per month to all parts of the continent....Two more Network-label phonorecords have just been pressed and are on their way to aid local radio programs and delighted

The Christian Broadcaster

## NORTH AMERICA..... Canada



Participants in one of the radio workshops (in English) for the Language School in San Jose (Costa Rica) as a mid-semester training project.

\* \* \* \*

phonograph owners....For the American Bible Society we have recorded special Bible selections for making "talking-book" records of their Spanish New Testament....The Spanish edition of the "Digest of Reports" of the Quito Conference is being distributed to all who ask for it.

We have just prepared a 15-minute "Introduction" to our staff at their Network tasks. It is tape-recorded, with colored slides and script. If you want to know firsthand about this work, write us today giving a choice of dates which might be scheduled for your Sunday School or for your church.

Requests have been coming to hold radio workshops in other countries -- to give the pastors more help in doing their local radio programs. The classes taught regularly here at the LAM Seminary are training the students how to use this tool before they go out to take new pastorates.

Canadian churches lack both "guts and finances to pay for and produce their own television series and must depend on the Canadian Broadcasting

### CHURCHES LACK BOTH

### "GUTS" AND MONEY

ing Corporation," a Lutheran minister charged recently, in Toronto. The Rev. George W. Bornemann, pastor of St. John's Evangelical Lutheran Church, referred to a 13-week filmed series entitled *The Heritage*, which is produced cooperatively by Protestant, Catholic and Jewish groups. CBC subsidizes it to the generous amount of \$130,000.

Mr. Bornemann, chairman of CBC's National Religious Advisory Council, declared that each of the religious groups "could have and should have put its message across more dynamically" by paying its own way rather than by attempting to "compromise" with others.

"The voice of the Church would be stronger if we did not have to depend on advertising or on the CBC," he said. "What we need is the freewill offering of the people." If churches cannot pay for their own TV shows, Mr. Bornemann said, his next preference would be an advertising sponsor, adding that he was not even averse to a meat-packing firm "picking up the tab." The pastor said he also was disappointed in the TV series because it was filmed instead of "live," and because it was scheduled on Sundays rather than on weekdays. He added, however, that the series will no doubt be a very popular program because -- in the past -- the Canadian broadcasting networks "have been featuring far too many shows geared largely to United States audiences."

Three of the 13 *Heritage* films cover general problems affecting religion, while the remainder deal with specific problems through the eyes of an individual church. Religious groups participating in the series include: Anglican, Baptist, United Church of Canada, Lutheran, Presbyterian, Orthodox, Catholic and Jewish.

RNS Release

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### ▲ COUNCIL VOTES \$50,000 FOR TV

The General Council of the United Church of Canada, holding its 18th biennial session in Ottawa, voted \$50,000 for experimental television ministries during the next two years. The television fund was established to assist conferences, presbyteries and local congregations in experimenting with religious programs on their local stations. While commissioners praised the Canadian Broadcasting Corporation, the government-owned TV and radio network, for its religious and educational programs, they criticized it for harmful scenes of violence, crime, drinking and vulgar language in other programs.

RNS Release



# PROGRAMMING

## NORTH AMERICA..... U.S.A.

### ▲ "DEATH IS OUR DESTINY"

A new religious television film dramatizing the moral and spiritual conflict of a scientist who develops a "death ray" capable of destroying all earthly life has been released to TV stations throughout the United States. Entitled "Death Is Our Destiny," the half-hour film will be shown on the TV series *This Is Our Life*, produced by the Lutheran Church-Missouri Synod. It presents the view that scientific advance is not in conflict with the Christian faith, and that man, not God, is accountable for the good or evil use made of scientific discoveries.

Acknowledging that research in weapons could lead to the Bible-predicted end of the world, the film concludes that this determination rests not in the hands of man but in the will of God. The producers state, however, that the film is not to be interpreted as setting forth the Church's official view on nuclear bomb testing and on radioactive fallout.

*This Is Our Life* is carried as a public service program by more than 320 TV channels in the U.S., Canada and overseas. It is filmed in Hollywood by professionals and has been shown since 1952. The program has won a number of awards.

RNS Release

### ▲ RAW FILM FOR RELIGIOUS TV

"A survey of manufactures and sellers of raw film reveals that last year 10 per cent of all raw film purchased in the United States for TV shooting was bought by religious organizations or producers making products for them. That indicates that 10 per cent of all TV-film programming is religious -- a greater ratio than radio or live TV ever attained. The Catholic Church leads other denominations in this facet of video operations."

Hollywood Reporter

### A SHUT-IN FINDS COMFORT

*In Fort Wayne (Indiana) a retired Methodist missionary to India listens to services sent over telephone wire from the radio control room of the First Methodist Church.*



RNS Photo

### ▲ "MARTIN LUTHER" ON TELEVISION

Twenty television outlets in the United States scheduled showings of the motion picture "Martin Luther" in connection with Protestant Reformation observances, it was announced in New York City in late October. Robert E. A. Lee, executive secretary of *Lutheran Church Productions, Inc.*, producers and distributors of the widely-circulated film, said the 20 stations would boost to 35 the number of cities where the picture is currently being shown. He added that the movie recently completed a "successful engagement" in Tandil (Argentina), a city of 32,000 population some 250 miles from Buenos Aires. This followed its South American premiere in Montevideo.

RNS Release

### ▲ TAPE RECORDINGS FOR SEMINARIES

At least fifteen theological schools across America will soon receive libraries of tape recordings of religious materials, principally sermons. These are being given by Mr. Harlow M. Russell of Boothbay Harbor, (Maine) and are made in memory of Mrs. Susan V. Russell.

Mr. Russell has assigned to the Protestant Radio and Television Center the opportunity of surveying the seminaries, building the libraries and supplying the tapes.

Each seminary receives an initial gift of 100 recorded sermons in September. Other recordings will be received weekly for at least one year.

According to the wishes of Mr. Russell, these libraries are given to encourage the seminaries to develop greater programs in the total field of electronic communication. The plan involves a three-way cooperative effort. Mr. Russell will underwrite the major expense of providing the tapes. The Protestant Radio and Television Center will serve as the agent for assembling, producing and distributing materials. Each seminary will be responsible for establishing its own program.

Towers

## ▲ FREE METHODISTS BEAM TO RUSSIA

The *Light and Life Hour*, world-wide radio broadcast of the Free Methodist Church, has announced at Winona Lake (Indiana) that it will begin beaming programs to Russia in the late fall. Dr. Myron F. Boyd, director of the *Hour*, said the Russian language programs will originate from Winona Lake and will be carried on a number of missionary radio stations directing their signal toward the Soviet Union. The Rev. George J. Lambert, a naturalized citizen who has preached the Gospel in Leningrad, Ukraine and Moscow, will translate and deliver Dr. Boyd's specially selected and edited messages. The *Light and Life Hour* observed its fourteenth anniversary last September. Its broadcasts are carried on independent stations across the United States and Canada through seven missionary stations reaching some fifty-five countries.

RNS Release

## ▲ PROGRAMS :- "LIKE SOFT DRINKS"

American Roman Catholic radio broadcasts from St. Louis (Missouri) have succeeded in piercing the Iron Curtain, the Rev. Eugene P. Murphy, S.J., director of the Sacred Heart Television and Radio program, said at a Montreal conference. Father Murphy, in Canada to attend a convention with national and provincial directors of the program, said *The Apostleship of Prayer* has reached millions of persons in Communist-dominated countries. The program's success, he said, has brought "great moments in our lives." Built around a five- or six-minute talk on timely subjects, the radio program is short on sermonizing and long on basic Christian doctrine. Father Murphy described it as "somewhat like soft drinks -- because its appeal hurdles national boundaries, color lines, educational and religious barricades."

He reported that the program was being aired over 800 radio stations in many parts of the world. *The Apostleship of Prayer* gets its financial support from the Friends of the Sacred Heart, a Catholic lay group throughout the United States and Canada.

RNS Release

## ▲ COURSE ON COMMUNISM OFFERED

A television course on the history and the philosophy of communism is now being offered on a Providence (Rhode Island) TV station, aired by Providence College, a local Roman Catholic institution. The five-week course, consisting of three half-hour lectures a week, is being presented for college credit over WJAR-TV on the program *The World Around Us*. Father John P. Reid, O.P., assistant professor of philosophy at the college, is the instructor. Those who have already appeared on the program include Dr. Paul J. Tillich, professor of theology at Harvard University; Senator John F. Kennedy; Al Capp, creator of the cartoon strip "Lil Abner"; and Gen. Lauris Norstad, NATO Supreme Commander.

RNS Release



DR. JOHN K. MITCHELL, Religious Radio/TV Leader

## ▲ MITCHELL ELECTED CHAIRMAN

Dr. John K. Mitchell of Dearborn (Michigan), who first went on the air waves in 1945, was elected chairman of the radio and television department of the United Presbyterian Church in the U.S.A. His election was announced by Dr. Glenn W. Moore of New York, secretary of the denomination's General Council. Dr. Mitchell, minister of Dearborn's First Presbyterian Church, began his radio and TV work by reviewing books on Station KVOS in Bellingham (Washington) in 1945. In 1952 he conducted a daily devotional program over Station WSAI in Cincinnati (Ohio) and later appeared on network shows like the *Protestant Hour* and the *Church of the Air*. The United Presbyterian Church in the U.S.A. was formed last May with the merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

RNS Release

## ▲ CHILDREN'S PROGRAM RECOGNIZED

Mary E. Wilson of the radio department of the American Bible Society has received the special award given by the 1958 American Baptist Radio-TV Awards Committee, in recognition of the merit of the Society's *Bible Quiz* program, which is heard each Sunday morning over Station WNEW, New York City.

The inscription on the plaque reads: "*The Living Bible*, a unique children's radio program produced by the American Bible Society for thirteen years to stimulate interest in Bible study."

The presentation was made by Roy I. Madsen, church relations director of the American Bible Society and chairman of the Awards Committee of the American Baptist radio-TV department.

RNS Release

————— R E M E M B E R ! —————  
Send in your subscription for  
————— "The Christian Broadcaster" —————



## PRTC BELIEVES IN TV!

Camera men rehearse with the TV equipment installed in the Protestant Radio and Television Center with studios in Atlanta (Georgia).



RNS Photo

## Answer to a Need

"The man who uses yesterday's tools in today's job will be out of work tomorrow." So declared Dr. G. Ray Jordan of Candler School of Theology on the eve of the first summer workshop in the communicative arts at Emory University and the *Protestant Radio and Television Center*.

In this era of electronic communication, when rapid changes are taking place, the above statement is startlingly true. Yesterday's methods of communicating the Gospel are not sufficient for today, and those of tomorrow will be improved. The Church must be constantly alert to its opportunities of proclaiming its message to "the uttermost part of the earth."

In the early 50's the Church found in 1/4-inch magnetic tape one of its best answers to better use of radio. The PRTC became the first fully owned and operated church organization to install tape duplication equipment; and for five years it took us into the homes of millions for such programs as the *Protestant Hour*.

Now comes a revolutionary 2-inch magnetic tape for television on which is put sound and picture in black and white or in color. It is, we believe, the Church's answer to better use of television. Up to now, the commercial world has dominated television. Our churches simply could not afford "live" or filmed programs. The TV tape equipment is still expensive, but tape is cheap. We believe that for every dollar we are now spending on film ten cents will do the job on tape.

Video tape is so economical because it requires no processing of any kind and can be reused many times, and picture quality has such high fidelity that it looks exactly like the original "live" program. Pictures can be looked at immediately and tape may be played many times or may be stored indefinitely without deterioration.

As with ordinary tape, video tape may be edited easily; it may be cut apart and put together in any desired arrangement. Churches can record sermons and music separately and later splice them into another tape of program material -- all without disturbing picture quality or continuity.

As the electronics industry advances, small tape recorders are foreseen for home use -- to record television programs and play them back into home receivers. Or there may be a small electronic camera to replace home movies by taking pictures on magnetic tape.

The Center now proposes to move immediately into TV production on video tape. One friend of the Center has promised \$50,000 on condition we raise an additional \$100,000 for adequate tape equipment.

*Towers*

## "Religion in American Life"

Increased regular attendance at church and at synagogue was urged throughout the U.S.A. during the tenth annual *Religion in American Life* program last November. Every American was encouraged to go to the house of worship of his choice in this nonsectarian emphasis on the importance of religion in personal, family, community and national life. Sponsored by a committee of 67 lay men and women of all faiths, the program is headed by Robert T. Stevens (president of J. P. Stevens and Co., Inc., large textile firm, and former Secretary of the Army). Charles E. Wilson (president of the *People to People* program and former president of General Electric Company) is honorary chairman.

Through programs in thousands of communities, churches and synagogues, the historic role of re-



ligious faith in strengthening the American people through good times and bad was stressed. The theme of the campaign was: "Find the strength for Your Life... Worship Together This Week." As the program is backed by the Advertising Council, this message appeared on thousands of outdoor posters, on subway and on bus cards, in magazines and in newspapers, and on television and radio. Space and time worth several million dollars was also contributed by advertisers and the advertising media as a public service.

Community programs are sponsored by local groups in cooperation with religious organizations. The *Religion in American Life* program serves as a religious activity of the United States Junior Chamber of Commerce and Kiwanis International and their thousands of clubs in all states. The program is also supported by 24 national religious bodies, their agencies, and their affiliated churches and synagogues, and the Public Relations Society of America.

## THE FAMILIES MUST BE REACHED

Reaching every family in America with the message of religion is probably the most vital task facing all of us today. For it is the family that sets the patterns and establishes the habits which last for a lifetime. And setting a habit of family attendance at worship services is the best beginning toward a lasting faith to live by. After all, what really makes a family? Certainly, it takes more than Dad's paying the bills. For the most part, it is doing things together -- the *togetherness* of a family outing or of a backyard barbecue. These are the precious moments to be remembered the longest -- the *shared* moments.

Going to worship services each week can be the best of the good things in life for a family to share. Worshipping together becomes so natural that, without even trying, children find a pattern, a foundation, which will enrich their entire lives. Without that foundation of family guidance, can youngsters be blamed if years from now they have no faith in God, in life, in themselves?

History has shown that each generation must pass its faith on to the next. The stress of modern living produces every day its quota of ugly proof that there has to be constant, unrelenting effort to pass on that faith in greater and even stronger measure. Possibly the most powerful support ever provided for this effort is the campaign of nationwide advertising offered to religious groups of all faiths through the *Religion in American Life* program. To bring more and more Americans to an active and regular worship of God is the sole purpose of this annual program. It seeks to foster a way of life based on the enduring principles of religion as it works towards that goal.

RIAL carries the message of religion to every community, and probably every home, in the nation by the means of modern advertising. Throughout last November, television, radio, newspapers, billboards and magazines repeatedly urged all Americans to attend regularly the church or synagogue of their choice. Millions across the coun-

try who had not been reached before were reminded continuously of the value of religion. But a sign on a billboard, a message over television or radio, or a newspaper ad cannot do the whole job. To be sure, it is a powerful beginning, but much more is needed to make that billboard or television announcement start people on the way to their House of God on the Sabbath.

## EFFECTIVE LOCAL ACTION NEEDED

The key to taking full advantage of this advertising for producing increased attendance is effective local action coordinated with the national campaign. Instead of letting the campaign seep through the community like some vague, beneficial atmosphere, the advertising must have coordinated local promotion to tie it squarely to the community's churches and synagogues. Here is a unique opportunity for laymen and religious instructors to form a committee for conducting a community-wide effort to make this campaign produce direct benefits for all local religious groups. This committee can organize a program of publicity and special events, all directed towards making the advertising deliver the maximum impact in calling community attention to religion.

Each year, in more and more communities, religious and lay leaders have formed local RIAL committees to make the national advertising point straight at their churches and synagogues. Among the many reports of local programs sent to the national office, that from Ponca City (Oklahoma) gives a picture of typical activities:

## THIS IS THE WAY TO DO IT!

A proclamation was issued by the Mayor. Special trailers were run in all theaters. The Boy Scouts distributed window posters for display by merchants. The Camp Fire girls distributed grace prayer cards for use in all restaurants. One thousand windshield stickers were given to car owners by the DeMolay, and bumper signs for cabs and private cars by the Chamber of Commerce. The Junior Chamber of Commerce placed stickers on all parking meters. Grade school children were organized by the PTA to distribute 2,987 residential window stickers. The campaign slogan was stenciled on sidewalk intersections. These and many other activities, such as special programs on television and radio, helped to sustain a continuous impact on the community.

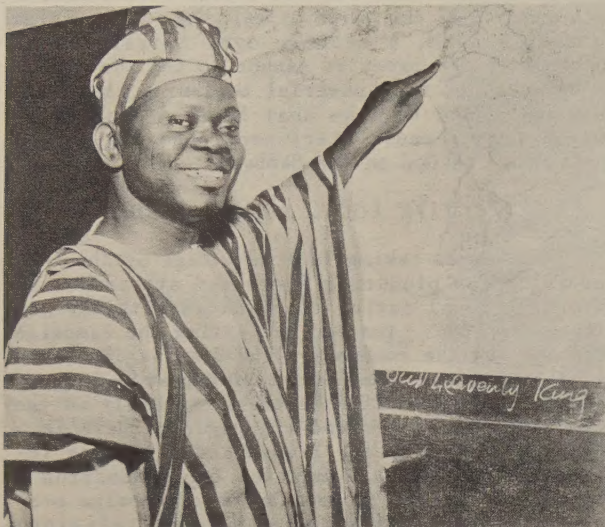
Successful RIAL campaigns in previous years have produced a general, over-all plan for organizing a local program. This community plan makes use of all local resources for conducting a continuous program of community-wide events. It shows how to enlist the cooperation of religious and lay leaders -- as well as civic groups and service clubs such as the Junior Chamber of Commerce, Kiwanis and others.

The driving penetration of this campaign is made possible through the cooperation of American business and its public service agency, *The Advertising Council*. Each year the use of the major channels of national communication are offered in the RIAL program to bring people to church.



# ORGANIZATION

## AFRICA.....



RNS Photo

DR. J. T. AYORINDE, pastor of the First Baptist Church of Lagos (Nigeria) and chairman of the Nigerian Broadcasting Corporation.

### ● LUTHERAN STATION PROPOSED

Details of a proposed new Lutheran-Church-sponsored short wave radio station in Africa -- "able to do the work of many missionaries" -- were revealed in Minneapolis (Minnesota) this fall. Dr. Rolf A. Syrdal, foreign missions secretary of the Evangelical Lutheran Church, said the proposed station would be "the Voice of the Church, speaking to the millions of people in the Near East, the Orient and Africa." The station was proposed at a recent meeting of the Lutheran World Federation's Commission on World Missions in Sweden which Dr. Syrdal attended as an observer.

Radio broadcasts, in many languages and beamed to the Near East, India, Madagascar, the African continent and "possibly South America," would be able to "penetrate present barriers to Christianity that missionaries have been unable to cross in recent years," Dr. Syrdal predicted. He explained that such a station would not require a large staff, because broadcasts could be originated in simple studios by means of tape recordings in the language of the country to which the programs would be directed. Dr. Syrdal quoted a newspaper article which pointed out that Moscow and the Arab league appear to be "winning every victory in the Middle East by means of radio."

RNS Release

### .... Morocco

### ● IBRA EXPANDS PROGRAM

With the opening of its powerful (100 kilowatt) transmitter, IBRA Radio ("Radio Africa Tangier") of the Pentecostal Movement of the Swedish Free Church will become one of the strongest mission radio stations in the world. IBRA, which broadcasts in twenty languages, received 37,534

letters from listeners in 1957. Listeners can get upon request a free monthly newspaper containing information on the work of IBRA Radio, which was three years old last July, and has just added a series of short political news spots to its programming schedule.

Until recently, IBRA Radio broadcast solely from two transmitters of ten kilowatts apiece and one of two-and-one-half kilowatts power. The popular German language broadcasts of Radio Africa Tangier are heard daily from 9:30 p.m. to 9:45 p.m. (Sundays from 9:15 to 9:45 p.m.) Middle European Time. 20.2; 26.2 and 32.3 megacycles. A German language edition of the IBRA Radio newspaper can be had by writing to IBRA Radio, Hamburg 6. Along with the Call of the Orient (DZAS) in Manila, Radio Africa Tangier (IBRA) in the International Zone of Spanish Morocco now has one of the two most powerful mission transmitters in the world, each with a power output of 100 kilowatts. Next strongest is the Voice of the Andes (HCJB) in Quito (Ecuador), operating on 70 kilowatts.

### .... Liberia



RNS Photo

E. C. B. JONES, Secretary of Defense in Liberia, studies his Bible as he listens to a religious broadcast over ELWA, radio voice of the Sudan Interior Mission. ELWA is located in Monrovia.

### ● ALL AFRICA TO BE REACHED

With the help of the new 50,000 watt transmitter, ELWA (Monrovia, Liberia) plans to reach the entire Continent of Africa.

(1) Local coverage of Liberia by a 1,000 watt L.W. transmitter; (2) Circular coverage of West Africa by 10,000 watt and 1,000 watt S.W. and intermediate wave signals (already accomplished.); (3) Present outreach stretches across heaviest populated strip of Central and East Africa by S.W.; (4) New 50,000 watt transmitter will reach Egypt, Israel, Middle East; (5) Also the land of the Congo and beyond; (6) Differences in time will permit a later-in-the-day block of programs to North Africa, and only 2,000 miles west of Liberia, with nothing but ocean between; (7) Brazil; (8) Report to North America also spans the Atlantic and is a current ELWA feature.

Foreign Missionary Radio

The Christian Broadcaster



## EUROPE..... Germany

The Saar's capital (Saarbruecken) was the site of the Annual Conference on Evangelical Radio Work, from October 28th to 30th, when the commissioners for radio and television for all of the State Evangelical Churches of Germany, together with the department heads for church broadcasting of all German radio companies, met to discuss broad measures in the area of religious broadcasting.

The reception speech and opening address was given by Professor D. Beckman, head of the Evangelical Church in the Rhine Country, who said that in general the churches have no reason to complain of too little time as far as standard (long wave) broadcasting is concerned, and that a service involving programs via long wave for all of Germany is being projected. Only on short wave programs for overseas listening is the Church not properly represented. Then followed a private conference among the State Church commissioners and a reception party given by Eigon Reinert, Chief Minister of the Saar.

Two reports stood out on the second day. Dr. Hans Herman Walz, from Fulda, secretary of the German Evangelical Church-Day Organization, spoke on "The Chances of Protestantism Today," declaring it "unjust" and "in bad taste" to talk of chances as evangelism needs no chances. Protestant evangelism has the one great advantage of representing no central power-group, and so can dispense with influence peddling. Regarding radio, Dr. Walz said, the Protestant should never allow his religion to be understood as an "offshoot" or "side-show" and ought never to think of his Church as a "half church." Dr. Walz concluded, "We need no special theology of church broadcasting, but we do need a theology of Society and of radio within Society."

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## ASIA..... Philippines

### ● DYSR FRANCHISE AMENDED

For some time Station DYSR has been aware of shortcomings in the franchise under which we operate. This franchise, granted to Silliman University in 1950, had certain limiting clauses which stood in the way of enlarged service.

With the official blessing of both Silliman University and the Philippine Federation of Christian Churches two plans were adopted. One was to secure a new franchise in the name of the Federation. The second was to secure such amendment to the present franchise as would enable us to develop in the way we wished to go. Due to the limited time and difficulty of the task, the action for a new franchise was postponed this year and all efforts concentrated on securing the amendments.

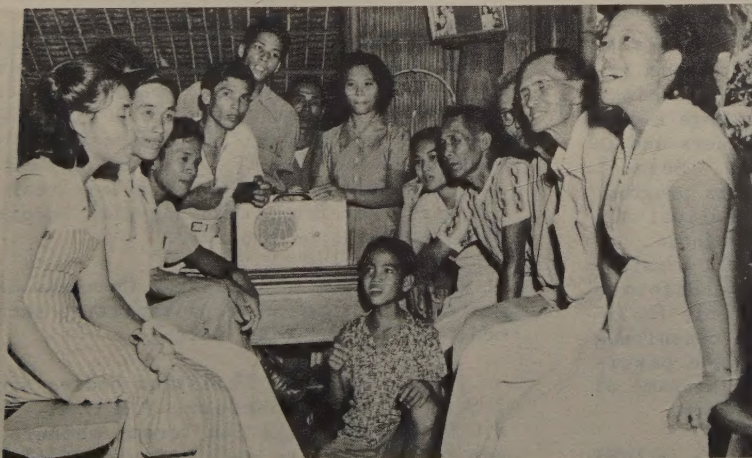
With fervent prayer and much contacting of congressmen and senators and influential friends, and after several coincidences which bespeak God's help, the amendments were finally passed in the final congressional session of the year.

These amendments fully share the franchise privileges with both the University and the Federation, cut us loose from specific geographical limitations, enable us to seek additional radio frequencies, and specifically relate our work to the Republic Act 1916 which deals with customs exemptions for religious gifts from abroad.

DYSR Release

### ● DZAS ANNIVERSARY IN MANILA

The largest Christian broadcasting station in Asia, the *Call of the Orient* (DZAS), Manila, is now celebrating its Tenth Anniversary, while opening two new transmitters -- one of them a fifty kilocycle structure for experimental broadcasts, and the other, with a power of 100 kilowatts, on the island of Okinawa, for broadcasting chiefly into Red China. DZAS programs only mission work and music. It is owned by the Far East Broadcasting Company of Whittier (California), which was founded in 1945 and saw its first transmitter com-



THE NEIGHBORS GATHER TO LISTEN

DZAS provides battery-operated radio receivers, pre-tuned to air the station broadcasts from Manila.

RNS Photo



# ORGANIZATION

pleted in 1948. There are now six powerful short-wave transmitters, and two of medium (or standard) wave-length, supported by free gifts from the churches, broadcasting evangelistic programs in thirty-seven languages to the whole world.

## .... India

### "Airwaves to India"

In a letter from Rev. Gordon Van Rooy of TEAM's Tibetan Frontier Field in Uttar Pradesh (India) we received a copy of the first issue of "Airwaves to India," the bulletin of ERFI -- the latest addition to our alphabetical galaxy of radio ministries around the world. A digest of the story of this enterprise is given below, as written by the Rev. Gordon Taylor of Roorkee. (EDITOR, *Foreign Missionary Radio*)

From teashop radios, village bazaars have echoed to the tones of Indian folksong, rock 'n roll -- and the Christian Gospel. Costly time was purchased on the Commercial Service of *Radio Ceylon*, but amidst the clamor of worldly voices the Gospel has been virtually silenced. Time is now denied to such men as Billy Graham, Theodore Epp and Neil McCaulay. However, on the withdrawal of *Radio Ceylon* came the news that the Far East Broadcasting Company had purchased new transmitters giving a potential of 50,000-watt power to be beamed to India.

The *Evangelical Radio Fellowship of India* has been offered a six-hour time block for four languages, broadcasting programs planned and produced in India. The prelude for launching a concentrated effort to buy up this opportunity was an informal meeting at the EFI Calcutta Conference in January, 1957. Mr. Riley Kaufman, former program director for FEBC, later flew to India for consultation with ERFI delegates. He was bombarded with technical questions, and the ease with which he answered each question bred confidence and stimulated further inquiry. Mr. Kaufman's itinerary in India included several days in Bangalore, Hyderabad and Delhi.

One of the primary objectives of ERFI is to bring together and coordinate radio programs recorded by different groups or member agencies. These programs will be fitted into language blocks at times most suitable for Indian listeners and in a context which will be truly Indian. Several groups have already become active in this program. The Strict Baptist Mission, the Evangelical Alliance Mission, the Mennonite Church in India, Assemblies of God, Ceylon and India General Mission, the India Mission, Living Waters, the Reformed Presbyterian Mission and the Landour Bible Institute. At least five other groups are consulting their Boards and members concerning the possibility of producing tape-recordings. The name of the program is to be *Hindustani Gospel Hour*.

One of the most advanced developments in ERFI to date is the completion by the Rev. Mr. Taylor

## THE CHRISTIAN BROADCASTER:

*Welcomes contributed articles and news items pertinent to the field of religious broadcasting and telecasting but does not commit itself to their publication or to their return*

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*Asks readers, when reprinting or referring to articles published in *The Christian Broadcaster*, to mention the origin of the article as well as the name of the author.*

of the North Regional Studio in Roorkee, Uttar Pradesh. Built at considerable expense by his Mission, it is available to ERFI. Roorkee itself is a center of Indian technological advance, with India's most up-to-date Engineering College in its University. From the center out of which Mr. Taylor's father was a pioneer in North Indian evangelism years ago, Gordon himself is pioneering this new field -- from a modern, air-conditioned, sound-proofed studio in an old-style mission bungalow!

## New Constitution Approved

Applications are hereby invited for charter membership in the *Christian Society for Radio and Audio-Visual Service*. This will be the successor to the Radio and Audio-Visual Service Council of the National Christian Council. Following the directive of the NCC in its triennial meeting at Allahabad in October 1956, a new Constitution has been drawn up -- which was approved by the NCC Executive Committee in February 1958.

Full membership will be open to three groups:

(1) All church bodies in India (such as dioceses, conferences, synods and presbyteries) are invited to become members. Such groups can become members by payment of Rs. 25.00 per year. Each such body can send one representative to the first meeting of the Society, which is planned to be at Jabalpur for three days later this year. Second class railway fare, together with hospitality at Jabalpur, will be provided.

(2) Regional Christian Councils may become members and send one representative each on payment of Rs. 10.00 per year.

(3) All-India Christian bodies such as the I.S.S.U., Bible Society, Y.M.C.A., Y.W.C.A., S.C.M. and the like can become members and send one representative each on payment of Rs. 25.00 per year.

*NCC Audio-Visual News*

**The Christian Broadcaster**